THE D-6-20

BEST TREASURE,

Or, THE WAY to be

Truly Rich.

BEING

A Diſcourſe on EPHES. 3. 8.

Wherein is opened and commended to Saints and Sinners the Perſonal and Purchaſed Riches of Chriſt, as the beſt Treaſure, to be purſu'd, and enſur'd by all that would be happy here and hereafter.

By *Bartholomew Aſhwood*, Late Miniſter of the Goſpel; Author of *The Heavenly Trade.*

Riches and Honour are with me, yea, durable Riches and Righteouſneſs. Prov. 8. 18.

For ye know the Grace of our Lord Jeſus Chriſt, that though he was Rich, yet for your ſakes he became Poor; that ye through his Poverty might be Rich. 2 Cor. 8. 9.

In Chriſto igitur ſitæ ſunt omnes noſtræ Divitiæ.
In Chriſto ſita ſpes noſtræ gloriæ. Daven.

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TO THE
READER.

THE Wiſdom and Grace of God in Chriſt Jeſus, are frequently in the Scripture expreſſed by the name of Riches and Treaſures. Theſe it is the duty of Believers in all Ages, diligently to ſearch after, to enquire into and poſſeſs for themſelves. And it may be, more Diligence or with more Succeſs, as unto the doctrinal Revelation of them, hath not been uſed in this Enquiry in any Age, than in that wherein we live. But ſtill they continue Unſearchable, though not abſolutely as unto their Truth, Reality and Subſtance, or ſuch a poſſeſſion of them as may enrich us unto a Meetneſs for the Inheritance of the Saints in Light; but as

as unto their unmeasurable Dimensions, their Breadth, and Length, and Depth, and Height in Degrees of Fullness. Wherefore, after the utmost and most diligent search made into these things by the best and wisest of the Sons of men, there is still and ever will be, new work for the Church whilst it is in this world, to enquire farther after and into these Treasures. Nothing but the sight of Christ himself in Glory, can give us a full comprehension of them. Whilst we are here below, no man can exercise his spiritual Wisdom and Faith, about a more noble, a more useful, and beneficial object. They do best for themselves who are most conversant herein, and will be found to be the most spiritual and thriving Christians. And therefore those who are not only wise for themselves herein, but do moreover communicate unto others the knowledge that they have obtained of these unsearchable Treasures, *and their in-*

sight

ſight into them, that they alſo may be made Partakers of them, do deſerve well in an eminent manner of all that do believe. Among theſe, the reverend Author of the enſuing Diſcourſe (if I miſtake not) doth deſerve our Praiſe and our Thanks to God for him and his Labours. For as he hath given Evidence, that he was himſelf in a good meaſure, admitted into the enjoyment of theſe unſearchable Riches; *ſo he hath with great skill and ſpiritual wiſdom unfolded and laid them open unto the view of others. And this he hath done ſo briefly, plainly, and practically, that the moſt learned will find nothing in his Diſcourſe to be deſpiſed, and the generality of Believers, whoſe Edification he deſigned, will meet with that which will be to their Uſe and Advantage. The times alſo wherein we live, do render this and diſcourſes of the like Nature exceeding ſeaſonable. For the Uncertainty of the continuance of all*

other

other Riches, ſhould ſtir us up to look with diligence after an indefeaſible Intereſt in the certain and unſearchable Riches *of Chriſt. For as theſe alone are ſufficient for us in every Condition, ſo we know not but that e're long, they alone will be left unto us; bleſſed are all they who are poſſeſſed of them. Beſides, the Oppoſition that hath been made of late by ſome unto theſe and the like Myſteries of the Goſpel, doth give a value unto a ſober Teſtimony given unto them. Of this Nature is the enſuing Diſcourſe, which that it may be uſeful to the Reader, unto all the ends whereunto it was deſigned by it's worthy Author, ſhall be the Prayer of his Servant in the work of the Goſpel.*

John Owen.

The

THE BEST TREASURE;

From

EPHESIANS 3. 8.

Unto me who am leſs than the leaſt of all Saints is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt.

CHAP. I.

The Occaſion of this Diſcourſe, with an Introduction to the Words, and Explication of them, and the main truth contained in them.

RICHES are deſired by moſt, but true Treaſures obtained by few, (through the miſtaken Notion thereof.) 'Tis ſad to ſee how ſollicitous many are after Vanities: and (like the Jews in *Egypt*) are ſcattered abroad, through all the Land, to gather Stubble, whilſt tryed Gold lies neglected; and the Pearl of Price little valued. O the Projects and vaſt expence of Time and ſtrength to reach things

 that

that are not; when the infinite Concerns of Eternity, and welfare of an immortal Soul, cannot get a room in one ſerious thought; or a few minutes of ſhortening time to attend them. 'Tis lamentable to behold, not only the blind World, but thoſe that profeſs themſelves Wiſe, (like the Spider) working out their Bowels to weave Cobwebs, and (with the Dog in the Fable) letting go the Subſtance to catch at Shadows; and running themſelves out of breath to ſit down in ſorrow. The affecting ſenſe of this Folly hath made me ſcatter ſome Balls of true Gold to prevent (if poſſible) the dangerous haſte of ſuch deceived Souls, and to allure them to better and more unſearchable Treaſures, that are to be found in, and fetched from the Lord Jeſus. This is the Deſign of the enſuing Diſcourſe on this portion of Scripture, which I ſhall briefly open, and then draw forth the main Concluſion I intend to proſecute.

The Apoſtle layes down theſe words as an Argument by which he endeavours to ſtrengthen the Faith of thoſe believing *Epheſians* in, and to quicken their Affections to the Goſpel of Chriſt, taken from the bleſſed Advantages it brings to all that do receive it. It makes a Diſcovery and overture of unſearchable Riches to them: let them be never ſo poor, deſtitute of the affluences and good things of this World; yet, by believing through this Goſpel, they ſhall come to attain to ineſtimable Treaſures; even the unſearchable Riches of Chriſt.

In the Words you have four parts.

Firſt, A Diſcovery of the admirable Love of God to fall'n man, particularly to the blind, periſhing Gentiles, in not only giving Chriſt to ſave them,

but

but in opening Chriſt to them, even his ſecret and boundleſs Treaſures: *The unſearchable Riches of Chriſt.*

Secondly, Here's the way by which theſe are opened and brought to light, which is, by the Goſpel, in the Adminiſtration thereof by his Meſſengers: That I ſhould preach [εὐαγγελίσασθαι] ſtrictly taken, 'tis to preach the Goſpel, or good news, but generally it takes in the whole work of the Miniſtry.

Thirdly, Here's the great expence of Grace the Lord Jeſus is at to bring forth his unſearchable Riches, 'tis by the laying out of Grace to thoſe that publiſh it (*To me who am leſs than the leaſt of all Saints, is this Grace given*;) Grace, great Grace, to the leaſt of Saints, (ἐλαχιστοτέρῳ) leſſer, leaſt, or more little than the leaſt; an unuſual Degradation of a man's ſelf, and the Character of an empty and unworthy Inſtrument in his own eye, and ſo a Subject that needed much Grace, to be meetned for ſuch high Service: and yet ſuch a one did Chriſt uſe in this great Work, laying out large Grace to prepare him for it.

Fourthly, Another conſiderable part of the words, are the Perſons for whom this Grace is given, and to whom theſe unſearchable Treaſures are diſcovered, and they were Subjects moſt unworthy of it, (*to the Gentiles*) the chiefeſt of Sinners, blind idolatrous Souls, (ἐν τοῖς ἔθνεσιν) the Heathen, Perſons extremely wicked, 1 *Cor.* 15. 32. called Beaſts, wild Beaſts, Strangers to God, beyond the Line of Communication, *Eph.* 2. 12. Aliens from the Commonwealth of *Iſrael*, Strangers from the Covenants of Promiſe, yea, Enemies to God

in their minds; to those did the Lord lay out these unsearchable Treasures.

To clear up my way to the main truth I intend to prosecute hence, and to leave no difficulty in the words, 'tis necessary I speak to three things, by way of Explication.

First, In what sense *Paul* calls himself less than the least of all Saints, seeing he was a Person so dignified by Grace to be a chosen Vessel to God, an Apostle of Christ, fill'd with the Graces of the Spirit, and eminent Endowments for the Ministry, beyond many, taken into such high Communion with Christ, let into the third Heavens to see things unutterable; How then can *Paul* truly call himself less than the least of all Saints? Does not *Paul* speak dissemblingly, as the Pope does, when he calls himself *Servus Servorum*, the Servant of Servants, and yet makes himself Lord over the Faith and Consciences of others?

I answer, *Paul* doth not hyperbolically debase himself here, but really, and in the deep sense of his former Vileness, before Conversion, when he persecuted the Church, and blasphemed Christ; in the consideration of which, he thought none like him: never such a Wretch as he did God advance to so high Dignity to be an Apostle of Christ: nor doth he think that any particular Saint was so guilty in that kind and degree of wickedness as he was: one that kick'd against the pricks, persecuted Christ in his Members, haling Him to Prison, seeking to draw out his very heart blood, and to root out the profession of him: Now for such a one as he to obtain this Grace, to be put in trust with the Gospel, and to have such

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Treasures of Grace imparted to him, he thinks that Christ never did the like Favour to any so vile a Creature as he was: so base will a Child of God be in his own eyes, when once the Lord sets his Sins in order before him. *Paul*, in another place, calls himself the chiefest of Sinners, greater than the greatest of Sinners, but never less than the least of Sinners. Indeed compar'd with the Pharisees, his Sin seemed less than their Persecution and Blasphemy, in the degree and nature of it; his was ignorantly, theirs was maliciously perpetrated, (and so the Sin against the Holy Ghost;) and in that respect his Sin was less than theirs; but compar'd with any that were saved, he thought himself really less than any of them in regard of his sinful Life before Conversion.

Secondly, What is this Grace which *Paul* so admires, and by which his Condition is so changed, and he enabled to preach those Unsearchable Riches of Christ?

Answ. First, By Grace here is understood that infinite Favour and free Grace of God to him through Christ, by which he was called out of the state of Sin and Death into the Knowledge and Kingdom of God; that ever the Lord should pitch on such a vile Wretch as he, and choose him to be a Vessel of Mercy, revealing his Son, with his Unsearchable Riches, to so poor and unworthy a Creature, pardoning his great Transgressions, and pouring out his infinite Treasures on him.

Secondly, By Grace in this place, some understand his Apostleship which he obtained at the hand of Christ, and the Ministry he received to preach to the Gentiles these Unsearchable Riches

of Christ: so is it rendred *Rom.* 1. 5. *By whom we have received Grace and Apostleship.*

Thirdly, Hereby is meant also those excellent Gifts he had received for this end; those choice anointings of the Spirit, and Revelation of the Mystery, to so poor and scandalous a Creature as *Paul* had been, and one that was so ignorant of Christ and Salvation; that God should make him such an able Minister of the New Testament, and give him any door of utterance, and Endowments fit for so glorious a Service. This is that Grace by which these Treasures were opened to the Gentiles.

The third thing to be opened here is, What are those Unsearchable Riches of Christ which *Paul* preached to the Gentiles, and which are held out in the Gospel unto Saints and Sinners?

Answ. First, Those Riches which are in Christ, as Mediatour, with which he is enriched in himself; those unspeakable Excellencies of his Person, which, though they reside and inhere in himself, yet they contribute abundantly to the Riches of Believers, *Col.* 2. 3. *In whom are hid all the Treasures of Wisdom and Knowledge,* (subjectivè) as his Treasures, found in him. All Treasures, created and uncreated, are not simply placed in him, but hid so, that they can be known by none but those to whom they are revealed.

Secondly, Here are intended those Riches that came by Christ, the Riches of his Purchase, the vast Estate which he hath bought for all Believers, for all that come unto him by Faith, the Estate which he gives, makes over, and prepares for such, and this is called *Unsearchable Riches: ἀνεξιχνίαστον πλοῦτον,*

ανίχνευτον, Riches that cannot be found, or traced out. A Metaphor taken from quick ſcented Hounds, that are yet at a loſs, and can go no farther: ſo the moſt illuminated Creature cannot follow home theſe Riches of Chriſt, they are ſo myſterious that they cannot be diſcovered; they leave no Foot-ſteps for any to go after them: the beſt are at a ſtand and can go no farther, when they come to wade into this Deep, ſo deep and hidden are theſe Riches of Chriſt.

Object. *If the Riches of Chriſt be ſo unſearchable and paſt finding out, How then could* Paul *diſcover and preach them out to the Gentiles? If they are not to be traced out, then Miniſters cannot open them, nor Hearers underſtand them.*

Anſw. Firſt, They are undiſcoverable by any Humane Eye; the moſt refined Light of Nature cannot diſcern them; they are Treaſures that no natural Abilities can reach: the moſt profound Learning, and deepeſt Studies of the wiſeſt men on Earth, can make nothing of them; they are no way known but by Revelation and unveilings of the Spirit; and in this ſenſe are called Unſearchable.

Secondly, As to the fulneſs of their Worth and Excellency, they cannot be underſtood by any in this Life; no mortal man, no unglorified Soul can know them as they are: to caſt up the total value of theſe Treaſures, is beyond the Arithmetick of Saints themſelves; nay, Men and Angels cannot underſtand the things that God hath prepared, that Chriſt hath purchaſed for them that love him: *Here* (ſayes the Apoſtle) *we know in part, and we propheſie in part,* 1 *Cor.* 13.9. *We*, both you and I,

the moſt elevated Light, by this ſide Glory, know nothing of theſe lock't-up Myſteries as we ought; and on this account alſo they are Unſearchable.

The Words being opened, and the Cabinet unlock't, I come to the main Subject, and Treaſure laid up in them; which you may take in this general Doctrine and Propoſition.

Doct. *There are exceeding great, glorious, and unſearchable Riches in Chriſt, opened and tender'd to Sinners in the Goſpel.*

In this Doctrine lie three grand Aſſertions to be proved.

Aſſertion 1. *That there are exceeding great, glorious, and unſearchable Riches in Chriſt.*

Aſſert. 2. *Theſe vaſt and hidden Treaſures of Chriſt are opened in and by the Goſpel.*

Aſſert. 3. *'Tis the Will of God that all theſe great and glorious Treaſures, which are in, and come by Jeſus Chriſt, ſhould be open'd and offer'd to Sinners, yea, the chiefeſt of Sinners.*

I ſhall ſpeak to each Aſſertion, but more largely to the firſt: *That there are exceeding great, glorious and unſearchable Riches in Chriſt.*

And here I ſhall firſt prove by Scripture, That there are great, glorious and unſearchable Riches in Chriſt.

Secondly, Shew you (according to the Grace given me) what are thoſe Unſearchable Riches of Chriſt.

Firſt, That there are ſuch Riches in, and come by Jeſus Chriſt, the whole Goſpel atteſts, which is a Revelation of the Excellency of Chriſt, and thoſe glorious things which come by him. I ſhall give you three or four Scriptures to prove it;

Col.

Col. 1. 27. *To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory.* In the former verse the Apostle calls the Gospel a Mystery hid from former Ages; the Excellency of which he opens in this verse, and sets out in these two Epithetes,

1. Rich. 2. Glorious.

First, 'Tis a rich Mystery, in that it opens the glorious Riches of Christ, which are better than the Gold of *Ophir* and all precious Substance; the Riches of his Wisdom, Grace, Righteousness and Redemption, which he calls tryed Gold, and counsels poor Sinners to come to him for it, *Rev.* 3. 17.

Secondly, 'Tis a glorious Mystery; called the Riches of his Glory, *Rom.* 9. 23. *That he might make known the Riches of his Glory on the Vessels of Mercy.* Eph. 1. 18. *The Riches of his Glory, &c.* The Gospel is a glorious Mystery, because it brings to light great and glorious things, even the Treasures of unknown Glory: and what these Treasures of Glory are, he tells you in the close of the verse, *they are Christ in you the hope of Glory*: Christ Jesus applied by Faith, and received into the Soul by the Spirit, is this glorious Treasure, in that he gives them (in his Union with them) an evident Right to Glory. See *Prov.* 8. 18, 19. *Riches* and *Honour* are ascribed to him: *Riches and Honour are with me, yea, durable Riches and Righteousness: My Fruit is better than Gold, yea, than fine Gold, and my Revenue than choice Silver.* This is spoken of Christ, the true Wisdom of God, (1 *Cor.* 1. 24. Christ the Wisdom of God, and Power

of

of God) who is the Subject of this Chapter. And 'tis ſaid of him, that *Riches, durable Riches,* are with him, better Treaſures than Gold, than choice Silver; Durable Treaſures, which Time cannot waſte or alter; Riches that laſt to all Eternity, which Ruſt and Moth cannot conſume. And *Righteouſneſs* (*i. e.*) Treaſure juſtly gotten, Riches of Wiſdom and Grace given him by the Father, and Riches of Righteouſneſs bought by his Blood. All this Treaſure is in him, and offer'd by him unto Sinners. In Chriſt muſt needs be Unſearchable Riches, *for in him dwells the fulneſs of the Godhead bodily, Col.* 2. 9. that is, the Divine Nature united to the Humane Nature: perfect God, as well as perfect Man; the infinite Treaſures of the Divine Nature are his. *He is the Heir of all things,* and therefore muſt needs be rich. Heaven and Earth are his, Jews and Gentiles, all Perſons and Things put under him; in which Glory and Majeſty, ſet over all the Works of Gods hands, he mounts his Throne (having confirmed his Title by his Blood) and gives Gifts to men, and makes a tender of Grace and Glory, of Thrones and Crowns, to all that come unto him, promiſing to his Servants, that they alſo ſhall inherit all things, *Rev.* 21. 7. and therefore he himſelf muſt needs be rich. In him are Treaſures of Mercy and Goodneſs, of Wiſdom and Knowledge, Riches, exceeding Riches of Grace, *Eph.* 2. 7. ὑπερβάλλοντα πλοῦτον τῆς χάριτος, Riches of Strength, Honour, Glory and Bleſſing. So that the Scriptures give in full teſtimony to this Truth, That there are exceeding great, glorious, and unſearchable Riches in Chriſt. And now I ſhall endeavour to ſhew,

Secondly,

Secondly, What are thoſe exceeding great and unſearchable Riches of Chriſt. But alas! this Well is deep, and wherewith ſhall we draw? theſe Treaſures are out of ſight, who can find them out? they are boundleſs, bottomleſs, numberleſs, endleſs; where ſhall we begin? where can we make an end? who can ſearch them out to Perfection? The beſt of men are but Learners, the Angels are Enquirers, the wiſeſt men but Fools in theſe Searches; we can know but in part, nor propheſie but in part; when the utmoſt is ſpoken, you have not heard of one half of his Glory. But according to the Revelation of Chriſt, I ſhall open ſome of theſe Treaſures of Chriſt to you, under theſe two Heads, His

Perſonal } *Riches*:
Purchaſed }

with ſome Applications and Improvements of them as we go through theſe Deeps.

CHAP. II.

The Perſonal Riches of Chriſt opened, in his Divine Nature; manifeſted in his Attributes; with the wonderful Advantages thereof to Believers.

PArt of theſe glorious Treaſures of Chriſt lies in his Perſonal Riches, that vaſt Worth and unknown Excellency that reſide in himſelf, which become the Believers Treaſure alſo, by their Relation to, their Union with, Contemplation of it,

it, with the communicated Fruits and Effects thereof, *Col.* 1. 27. *which is Chriſt in you the hope of glory.* (*i.e.*) which Treaſure is Chriſt in you, or Chriſt united to you by Faith, and dwelling in you by his Spirit. Chriſt his Perſonal, as well as purchaſed Treaſures are yours, through your Union with, your Relation to, your Enjoyment of him, and his glorious Communications to you.

Now theſe Perſonal Treaſures of Chriſt are demonſtrable, in his Natures, in his Offices, in his ſweet and gracious Diſpoſitions.

In his Natures ſeverally conſidered, and united in his Hypoſtatical and Perſonal Union. The Perſon of Chriſt conſiſts of two Natures,

God, } the true *Emanuel* or (God with us)
Man, } God manifeſted in the Fleſh.

So *Joh.* 1. 14. *The Word was made Fleſh, and dwelt among us, and we beheld his Glory, the Glory of the onely begotten Son of God, full of Grace and Truth:* That is, the *Word*, which was God in the Second Perſon; *The brightneſs of his Glory, and expreſs Image of his Perſon*, Heb. 1. 3. took our Nature to himſelf in one Perſon, and became Mediatour, perfect God, and perfect Man.

Firſt, Perfect God, equal with the Father in Eſſence, *Joh.* 10. 30. *I and my Father are one*; that is, one God, not one Perſon; 'tis not μία ὑπόστασις, one Perſon, but ἕν, one thing or Being. I am in the Father, and the Father in me, and therefore my Sheep are ſafe, they are in my hand, and in my Father's hand, (here are two diſtinct Subſiſtences) and we are the ſame: I and my Father are one God; as God, I am equal with him, the ſame

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in Subſtance, equal in Power and Glory, *Rom.* 9. 5. *Of whom concerning the Fleſh Chriſt came, who is over all, God bleſſed for ever*: over all men, and over all things; or in all, (as *Vatab.*) This Scripture is generally uſed by all Interpreters to prove the Divine Nature of Chriſt. He is God over all, and bleſſed for ever, in himſelf, and of himſelf: and the Author of all thoſe Bleſſings his Creatures enjoy. *By him are all things created that are in Heaven, and that are in Earth, Viſible and Inviſible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him*, Coloſſ. 1. 16. And therefore he is perfect God, this being his peculiar Operation to create the World: *By him all things conſiſt; he upholds all things by the word of his Power*, Heb. 1. 3. Supporting and ruling them, which is another property of the Divine Nature, the ruling and bearing up of all things in the World, which none but everlaſting Arms can do. So he hath Power to forgive Sins, which only God can do: to raiſe the Dead, to judge the World, *Mark* 2. 5, 7. *Joh.* 11. 43, 44. *Acts* 17. 31. To know the Secrets of all Hearts, *Luke* 5. 22. To be the Object of Religious Worſhip, *Heb.* 1. 16. All which abundantly prove the Lord Jeſus to be perfect God: and ſo of infinite Perfection and Bleſſedneſs, to inrich all that come unto him; which will evidently appear, if we do but a little conſider thoſe Perfections of the Divine Nature, as opened in the Scriptures, all which are in Jeſus Chriſt.

Firſt, His Simplicity, being a moſt pure Eſſence without the leaſt Compoſition or Diverſity of Parts or Accidents. There is no mixture of Qualities or

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Excellencies in God, but every Attribute is his entire Eſſence, and therefore he is a moſt pure and ſimple Being, as the Names he gives himſelf import, eſpecially theſe two, *Ehejeh*, *Exod.* 3. 14. *I am hath ſent me unto you.* The Word is in the future Tenſe, *I will be*, *hath ſent me*; but in the *Hebrew*, the future Tenſe expreſſeth often both the Preſent and preterperfect; and ſo this Word holds forth God's moſt ſimple, abſolute, and immutable Being and ſelf Exiſtence. So *Jehovah*, a Name which God ſeems to take moſt Delight in, and which doth as it were ſum up all his glorious Excellencies in one word, importing his moſt pure, glorious, and incomprehenſible Eſſence, which he hath in and from himſelf, before all time, and unto all Eternity, ſubſiſting in, and of himſelf, and giving Being to all his Creatures, and therefore muſt needs be the moſt perfect and ſimple Being. The Unity of his Eſſence proves his Simplicity, he is one God (though three Perſons) *Deut.* 6. 4. Hear *O Iſrael*, *the Lord our God is one God*; he is the firſt Being, and one undivided Eſſence, and therefore moſt pure and ſimple. He is altogether a moſt perfect Being, in and of himſelf, who wants nothing that is excellent, nor can have any thing in himſelf that is evil, and therefore is a moſt ſimple, pure Nature.

And if Jeſus Chriſt, as God, be ſuch a ſimple and excellent Being, then he is a moſt perfect Treaſure to his People; there is nothing wanting in him to make them happy, nor can there be any thing in him or come from him to make them miſerable; then he is true and faithful to Believers; there can be no Contrarieties in him, or Contradictions

dictions proceed from him; his Love is ſincere, his Purpoſes are true, there is a reality in his Expreſſions; for he is one, and of one mind to his redeemed ones. O Believers! think on the Purity of Chriſt's Nature, the Perfection of his Bleſſedneſs, the Integrity of his Affections, and the Infiniteneſs of all his Perfections, to make his beloved ones happy. There's no Moth, or Ruſt, no Worm or Death, can ware out his pure Affections to his People. There is no mixture in his Nature: Compoſition is the Corruption, or Imperfection of created Beings, but in Chriſt's Divine Nature there is Unity and Simplicity, there is nothing can alter his Thoughts and Reſolutions to his ſincere ones: he is moſt true, and moſt full in all his Perfections and this his Simplicity: aſſures Believers of eternal and infinite Bleſſedneſs in their Union with, and Relation unto him, for he is in himſelf the moſt abſolute and perfect Being, the firſt and moſt ſimple Being: he is moſt perfect in and of himſelf, for he hath all his Perfections in and of himſelf (as God) and all that is ſufficient for his infinite Bleſſedneſs, in and from himſelf, and hath all that in him, which is ſufficient for the Good of his Creatures, and higheſt Happineſs of his People. Again, he is moſt perfect, becauſe he wants nothing from another to make him bleſſed. He needs no Creatures to contribute any thing to him, nor doth he loſe any thing by Creatures falling from him: or can have any Addition to his Glory or Bleſſedneſs, by the acceſs of men, or Angels to him. So alſo, he doth what pleaſeth himſelf, nothing can reſiſt his Will, or fruſtrate his Purpoſes, and therefore is moſt perfect in himſelf.

And

And if the Lord Jeſus be ſo perfect in himſelf, then he is the Author of Perfection to his People, for he hath made over himſelf, his whole Perſon, God-Man, to Believers, to be their Shield and exceeding great Reward. Then Believer, thy caſe is happy, thy Treaſure is full and perfect, thy Choice is a bleſſed Choice, and thy Lot a perfect Lot, fall'n in a good Ground. Then the Perſon of thy Beloved is altogether lovely, his Accompliſhments being altogether perfect, not a Spot or Blemiſh in him. Then all his Gifts to his Spouſe are perfect, his Righteouſneſs is a perfect Righteouſneſs that makes Believers in God's Account as perfect as Chriſt himſelf, were not the robe of his Righteouſneſs every way as large as thy Guilt and Nakedneſs, were it not long enough and broad enough to cover all thy Deformities, and hide all thy Imperfections from the pure and judging Eye of the Father, it were not perfect. But all his Procurements by his Blood are perfect. His Holineſs is a perfect Holineſs, and he will make his Peoples Graces perfect too, e're he hath done. *He is the Rock, his Work is perfect, i. e.* He doth perfectly fulfill his Promiſes, his Works are true to his Word, *and he will perfect that which concerns his People. Pſal.* 138. 8. *i. e.* He will accompliſh that which he hath begun in me.

Let the doubting Believer know, that the Perfection of Chriſt is Security for Perfection in his Graces alſo, in due time; he that hath begun a a good work in thy Soul, will perfect it until the day of Jeſus Chriſt; he will, e're he hath done, bring thy weak Graces to Perfection, that when he ſhall appear to Judgment, thy Holineſs ſhall be

preſent-

preſented to the Father without Spot or wrinkle.

Secondly, As the Godhead of Chriſt, is a moſt pure and ſimple Being, ſo is he an infinite Eſſence, both internally, without all Limitation or Dimenſion of his Being; and externally, without all Comprehenſion of Places or Capacities; every Attribute of his is infinite, *His Underſtanding is infinite. Pſal.* 147. 5. His Wiſdom, Power, Love, Mercy, Faithfulneſs, and all his Perfections, are one entire, infinite Being, that cannot be known or compriſed, no Bounds or Meaſures can be ſet to his divine Excellencies, *The Heaven of Heavens cannot contain him,* 1 *Kings* 8. 27. or compaſs his Greatneſs; how much leſs can a narrow Heart receive his Fulneſs, his Love: and all his Attributes are beyond Knowledge. *Iſa.* 40. 25. *To whom then will ye liken me, or ſhall I be equal, ſaith the holy one.* This Infiniteneſs of Chriſts divine Nature, is a myſtery too deep for humane Capacity to fathom, not curiouſly to be ſearched out, but humbly to be ador'd, and no way diſcoverable, but by his own Light, and according to the model of a created underſtanding. Some dark Reflections of this viſible Glory, are diſcoverable in the Glaſs of ſacred Scripture, which declare the Greatneſs of God, both as to his incomprehenſibleneſs and Eternity; he is every where, and yet circumſcribed no where, he fills all places in the World, or without the World, but confin'd no where; no where included, no where excluded: containing all things, contained by none, his eſſential Preſence is in all places, not by any Extenſion or Diviſion of parts, which are not in God, but (as the Soul

in the Body, ſo is God in the Univerſe) the whole in the whole, and the whole in every part ; He is eſſentially preſent in all Places ; not by imparting his Eſſence to any created Being, but by giving and preſerving the Being of thoſe things which fill up thoſe Places : ſo his Power is every where, in that all things are ſubject to his Power ; his Wiſdom fills Heaven and Earth, in that all Things and Places are manifeſt in his ſight. And this yields,

1. Comfort to Believers.
2. Terrour to Sinners.
3. Caution to all.

Firſt, Wonderful Comfort to Believers, in the Aſſurance of Chriſt's Omnipreſence with them, to counſel and comfort them. The Believer can ſay, what none elſe can, Where I am, there is my Treaſure with me : In all Eſtates and Places is the Lord Jeſus with his People (while they keep with him.) In the Water, he wades with them ; in the Flames, he ſtands between them, to keep off Deſtruction from them ; when under Wants, Temptations, Dangers, he is by them at their right hand to relieve them : he knows their Soul in Adverſity, for he is near them : He is by, when Corruptions inſurrect in them, when Satan with his fiery Darts aſſaults them, or Enemies oppreſs them ; he ſees when their Fears riſe and their Tears fall : He ſtands behind *Ephraim*'s back when he is mourning, and puts his Tears into his Bottle, and layes his Complaints upon his Heart. No ſooner is *Mary* mourning for her departed Lord, but he is by her ſide to comfort her. When his *Daniels* are thrown into the Lyons Den, he goes with them to ſhut the mouthes of devouring Lyons, or to

to give Life in the midſt of Death: When the Knife is at the Throats of his *Iſaacks*, his Power is by to hold back the murtherous hand from deſtroying; *We will break their bands, and caſt their cords from us*, Pſal. 2. 3. ſay the Saints Enemies: Hold there, ſaith Chriſt, I am with them to defend them. No cruel Edicts can exile them from his Preſence: He was in *Patmos* with *John*, and turn'd it into a Pavilion; with *Jeremiah* in the Dungeon, and gave him Goal delivery. Earthly men may be abroad, and their Treaſures at home; but faithful Believers carry their Treaſure with them, or their Portion, their Inheritance follows them.

Secondly, The Immenſity and Omnipreſence of Chriſt ſpeaks Terrour to the Wicked, in that he is near them to behold and requite their Tranſgreſſions; He knows their Works and their Thoughts, all their ſecret Deſigns are naked in his ſight; There's no covering from his Eye, *The Darkneſs and Light are both alike to him*, *Pſal.* 139. 12. He ſees their Rage and Fury againſt him; their hidden works of Darkneſs: All their Plots and Purpoſes againſt his Intereſt are open to his Eye: their inward Thoughts, filthy Luſts, cloſe Practiſes, are before him; he is behind thy back, Sinner, to hear thy blaſphemous Oaths, thy reproachful Slanders of his wayes and People: thy malicious reſolves, thy bloody Decrees againſt his poor and faithful ones: He is before thee to obviate thy Deſigns, to fruſtrate thy Attempts, and requite thy Spight and Miſchiefs. O you who are yet in your blood and gore of Sin, in your confederacy with Death and Hell, in your fixed Wrath againſt the Lord and his Anointed, be perſwaded to believe the

greatneſs of your Danger before you feel it; think how viſible all your works of darkneſs are, when God, who is all Eye, is in every place; and how deſperate your ſinful Adventures are, on the drawn Sword of Divine Juſtice at your Breaſts; how unſafe your ſecureſt ſtate is, who are compaſs'd within the Circle of Omnipreſence, and have Vengeance continually at your heels, yea, are taken in the Arms of devouring Judgment.

Thirdly, The belief of Chriſt's being every where, gives a Caution to all to carry themſelves in all Places and Undertakings, as ſuch who are ever in his ſight: His Eyes run to and fro, to behold the Evil and the Good: He ſtands by thy Bed ſide, to inſpect thy waking Thoughts, to obſerve thy unchaſte Motions, thy Earthy, vain Cogitations; no ſooner is a forbidden wiſh in thy Heart, but his Eye is there alſo: thy tow'ring Pride, thy pale Envy, thy flaming Anger, thy frothy Pleaſure, thy luſtful Deſires, thy revengeful Projects thy Earthy Thoughts, are legible Characters to his diſcerning look. And ſhould not the ſenſe of this adviſe thy rational Soul to more watchfulneſs over thy treacherous Heart: And ſurely, were Chriſts All-ſeeing Eye more obſerved, Perſons Thoughts would be more weighed, and their Inſides more regarded. O, Reader, whoever thou art, Lodge this Truth in thy Heart, and carry this Belief up and down with thee, wherever thou goeſt; The Eye of God is on thee: He that muſt ſhortly be thy Judge, is now thy Recorder; and puts a Remark on all thy Thoughts, Words and Wayes, for which he will bring thee into Judgment. Set a watch on all the riſing motions of thy

thy Heart; stop thy hasty words at the door, and examine what they are, whence they come, whither they go, before thou let them pass; and measure thy designed Actions by the Standard of the Sanctuary, e're thou let them go under thy hand; seeing he that is thy Judge comes with his measuring Line to take an Account of them, and to render according to their nature and merit.

Thirdly, Again, As Christs Infiniteness exceeds all confines of Place, so he passes beyond all terminations of Time; being from Everlasting to Everlasting, without Beginning, without End: *Psal.* 90. 2. His Duration admits of no distinction of Time, and therefore must needs be Eternal. Time is the measure of Finite Beings, which are capable of Priority and Succession, but the Divine Essence hath no Beginning, and so can have no End: He is the Author of all other Beings, and therefore cannot have a Beginning; there being nothing before him to give him a Being: God hath his Essence in and of himself, and so must needs be Eternal. Neither is he only Eternal, (saith *Aquinas*) but he is his own Eternity, because he is his own Essence, subsisting in and of himself; which Essence, or Eternity of his, is the very reason of Eternity, and of all things contained therein: for the Divine Essence, subsisting of himself, must needs be before all things that are made, as the Cause is before the Effect, and Eternity before Time; seeing the things that are made are made by him, *Joh.* 1. 3.

His Unity also proves his Eternity, being one uncompounded and undivided Being, and so before all, as Unity is before Multitude: and what-

ever Beings are, they are derived from Unity; and without End, for take off Unity and nothing remains. The Scriptures bear full witneſs to the Eternity of Chriſt: *Before the Mountains were brought forth, or ever thou hadſt formed the Earth, and the World, from Everlaſting to Everlaſting thou art God,* Pſal. 90. 2. *I am the firſt, and I am the laſt, and beſides me there is no God,* Iſa. 44. 6. *He is the Alpha and Omega, the beginning and the Ending, which is, which was, and which is to come,* Rev. 1. 8. *He is before all, and by him all things conſiſt,* Col. 1. 17. And though Chriſt be called the onely begotten Son of God, *Joh.* 1. 14. and ſo implies the Father to be before the Son; yet this priority is of Order, not of Time; Chriſt, as God, is Eternal with the Father, and ſo before all Time, *Joh.* 1. 1. and to Everlaſting.

And this greatens the Believers Happineſs beyond all conception, that his Treaſure is Eternal: Time limits all the Comforts and Intereſts of Chriſtleſs Souls, let them ſeem never ſo amiable and great (through the multiplying-glaſs of miſtaken Senſe) yet the ſhortneſs of their Duration narrows up their Felicity; whereas the portion of Heaven-born Souls exceeds all Dimenſions and Terminations: The Moth of Time cannot conſume their Treaſure: their Leaſe can never expire: thouſands of years, that compriſe the extent of Earthly Eſtates, ſubtracts nothing from that Eternity, which gives duration to the Saints Treaſure. Rejoyce, O Believer, in the aſſured perpetuity of thy beſt Intereſts; here thy moſt deſired Mercies are but of ſhort continuance: Thy Priviledges are but Tabernacle-priviledges; thy Enjoyments

ments determinable, thy Frames are tranſient, thy Pleaſures fading, Hope, Peace, Love, Grace endures but for a Seaſon, but thy Poſſeſſions beyond the Grave, are eternal: and as long as Chriſt lives, ſhall thy Treaſure laſt, thy Holineſs, Happineſs, Pleaſures, and Perfections in the other World, ſhall be coexiſtent with thy Soul; and as far from expiring as the Love that gave them was from beginning.

And as thy Comforts here are ſhort liv'd, ſo are thy Troubles too, Sorrow enduring for a Night, light Afflictions, and but for a moment, 2 *Cor.* 4. 17. Tears contained within a Bottle, Fears, Wants, Loſſes, Dangers, confin'd within this Span of time, and expir'd with this ſhort Vapor of Life, but thy Conſolations, Gain, Enjoyments, Peace, Safety, ſhall be eternal, no more liable to the Injury of time; thy wet and weary Sowings, are but for a Seaſon; thy weak and waſting Duties, will be over; but thy reaping, thy reſting ſhall know no end, but endure while the Eternity and Omnipotency of Chriſt can make them good.

Fourthly, The Divine Nature of Chriſt is immutable alſo, above all Alteration and Change, *He is the ſame Yeſterday, to Day, and for ever.* *Heb.* 13. 8. Immutable is his Nature, being a moſt ſimple Eſſence, free from parts or any Mixture, that might render him capable of Corruption; he is alſo the firſt Being, and ſo free from the Influence and Diſpoſe of a higher Power. Change in any thing comes, either from a Corruptibleneſs in its Nature, or from the Will of a Superiour Power: but God being the firſt and ſupreme Cauſe, is above all, and ſo unalterable in his Nature. *Iſa.* 44. 6. *I am the firſt and the laſt.* He is infinite too, and ſo comprehends all Fullneſs of Perfection in

himſelf, and cannot meet with Alteration; they are imperfect things, that are ſubject to change, old things that paſs away, but God is infinitely perfect, and therefore cannot change or be moved from what he is, by any external or internal Cauſe; he cannot ceaſe to be what he was, or begin to be what he was not: (as to his Divine being) indeed the *Word*, the ſecond Perſon, in time aſſumes the humane Nature, into a Union with himſelf, but then he doth not ceaſe to be what he was, that is perfect God, and ſo doth not change: and though he alters his Laws and Adminiſtrations of Worſhip, in the times of the Goſpel, yet he alters not his mind, this Change was decreed from all Eternity: God determined them to be mutable, and therefore they muſt change, or God would not be immutable. And whereas it may be urged, that God doth threaten to do what he doth not, and promiſe to perform, what he hath never fulfilled, and therefore is mutable. I anſwer, that God never threatens and promiſes in his word abſolutely, but conditionally, and the Condition failing, the Act on which it depends fails: but God doth not change his Mind, neither was this Mutability in man, accidental to God, but foreſeen and ſure, and ſo Gods Purpoſes thereabout, are not alterable, but eternal. And whereas God is ſaid, now to be angry, and then to Love, which argues a Mutation: yet that Change is not in Gods Will and Affection, which is one Eſſence with himſelf, but in his outward Diſpenſation. So that the Divine Nature in Chriſt is unchangeable, both in his Nature and Will, he cannot, he will not vary; in him is no Variableneſs, or Shadow

Shadow of turning; he is a Rock, and his Work perfect; Time or Change in Creatures, work no Change in God; 'tis the Miſtake of Unbelief, to think that the Heart of God changes, as the poor Believer doth; like thoſe that row by the Shore, fancy the Land and Houſes on it to move, when 'tis but the Veſſel changes his place.

Comfort thy Heart poor Soul (who haſt ſincerely choſen the Lord to be thy Portion) on this Aſſurance, that the Thoughts of God are the ſame towards thee as ever: all thy changeable Frames, and unfaithful Dealings with him, works no more Alteration in his Heart to thee, than the interpoſing Clouds, do on the eſſential Light of the Sun; or the Provocations of the Child, on the Fathers Relation, who is ſtill a Father, how unlike ſoever he carries himſelf to the Child: but theſe Inſtances are too ſhort to adumbrate and ſet out the Immutability of God, who cannot but be Truth, though every man be a Lye: he is faithful and cannot deny himſelf to his, though they believe not: 'Tis his Faithfulneſs ſecures thy Faith, and not thy Faith makes good his Faithfulneſs. *Rom.* 3. 3. 4. *Shall their Unbelief make the* Faith (or Faithfulneſs) *of God, of none Effect? God forbid.* Mat. 3. 6. *I the Lord, change not, therefore ye Sons of* Jacob *are not conſumed.*

Is Chriſt immutable? Then there is Ground enough for Believers to caſt Anchor on him, and to bottom their ſtrong Hopes upon his Promiſes: *for faithful is he that hath promiſed.* *Heb.* 10. 23. *He is not as man that he ſhould lye, or as the Son of man, that he ſhould repent.* Numb. 23. 19. *Hath he ſpoken, and ſhall he not make it good.* He cannot alter

alter the Word that is gone out of his Mouth, Heaven and Earth ſhall paſs away, but not one Tittle of his Word, till all be fullfilled: *For this end hath God ſhewed to the Heirs of Promiſe, the Immutability of his Council (confirmed by an Oath) that by two immutable things* (his Purpoſe and Promiſe) *in which 'tis impoſſible for God to lye, they might have ſtrong Conſolation who have fled for Refuge, to lay hold on the Hope ſet before them. Heb.* 6. 18. 19. O Believer, ſuffer not thy Soul to be toſſed to and fro, with every change of Providence without, or of thy heart within, but roul thy Hopes on this Rock of Ages, on whom the Pillars of the Earth hang for their Stedfaſtneſs, the whole Creation for its Suſtentation, by whom Winter and Summer, Day and Night are kept within their Seaſons, and all the changes of his People, reduced into a Conſiſtency with his Covenant Fidelity.

This alſo yields encouragement to Believers, for perſeverance in the way of Duty, whatever Alterations are in their Conditions and the Times they live in: becauſe he that leads them is the ſame, in the worſt, as well as the beſt of Times; and as able to ſecure them, and as firm in his Affections to them, ſeeing he changes not, and therefore cannot, will not leave them.

Again, To this Immutability of God in Chriſt, may gracious Souls go to get their unſteddy Hearts fixed, and derive by Faith more conſtancy to their Spirits towards God: He who is faithful hath engaged it, to eſtabliſh their Hearts with Grace, and keep them from Evil. 2 *Theſ.* 3. 3. *But the Lord is faithful, who ſhall eſtabliſh you and keep you from evil.* 2 Chro. 20. 20. *Believe God, ſo ſhall you be eſtabliſhed.* As Chriſt's Life is Security for the Believer's

liever's Life, *Joh.* 14. 19. His Power for their Preſervation, 2 *Tim.* 1. 12. ſo is his Immutability for their Stedfaſtneſs, *Pſal.* 102. 12. The Author of this Pſalm, under the ſenſe of his weakneſs, and the languiſhing ſtate of *Sion*, comforts himſelf in the conſideration of Gods Immutability: *But thou, O Lord, ſhalt endure for ever*: And upon this mountain of Spices raiſes his hopes of Sion (this he takes for granted, from his unalterableneſs) *He ſhall appear in his Glory*. Go, Believer, and lay (by Faith) thy changeable Heart on Chriſt's Conſtancy; as the *Shunamite* did her dead Child on *Eliſha*'s Bed, till ſhe received him to Life again, 2 *Kings* 4. 21. *And ſhe ſaid* (when her Child was dead) *It ſhall be well*, verſ. 23. So in the ſame Spirit of Faith with her, Leave thy Soul with a Faithful Jeſus to be made faithful alſo. 1 *Theſ.* 5. 24. *Faithful is he that calleth you, who will alſo do it.*

Fifthly, The Omniſcience of Chriſt is another of his Divine Attributes, by which he doth perfectly, and in one Eternal and immutable Act, know himſelf, and all things that were, are, or ſhall be: and things that are not, that never were or never ſhall be; things natural and voluntary, neceſſary and contingent; things in their Cauſes and Effects, acted or intended, good or evil, finite or infinite; all are moſt clearly and fully naked and open in his ſight. He alone fully knows himſelf and his Divine Perfections, 2 *Cor.* 2. 10. *The Spirit ſearcheth all things, yea, the deep things of God*, ver. 11. *For what man knoweth the things of man, ſave the Spirit of a man, which is in man, even ſo the things of God knoweth no man, but the Spirit of God* So *Matth.* 11. 27. *No man knoweth the Son, but the Fa-*

Father, neither knoweth any man the Father, ſave the Son: That is, No man can know the Divine Nature but God himſelf, immediately and perfectly; That knowledge which the Saints have of God, is but a ſecondary and communicated knowledge, of Gods back parts, as revealed in his Works, Word, and in a Mediatour, according to the meaſure of the Gift of Chriſt: But God knows himſelf immediately and fully as he is: for his Knowledge is his Eſſence, and ſo as Infinite as his Being is. He is a pure Act without any potentiality: therefore his Underſtanding and himſelf are the ſame. He knows alſo all things elſe that are in Being and not in Being; things paſt, preſent, or to come, in one eternal Act, without any ſearch into Principles or Cauſes; as Humane Underſtandings do, in a diſcourſive way, and by ſucceſſion: but hath the Idea's of all things in himſelf, his Eſſence being the Exemplar of thoſe things, ſeeing he gives them their Being: As the Artificer knows the Forms of the Pieces he makes, and the Writer the proportion of his own Letters; ſo doth God, the firſt Cauſe, know all things that receive their Nature from him; they being firſt in him, and ſo eternally preſent to him. Hence the knowledge of God is moſt certain and infallible, and things are as he knows them, ſeeing his Knowledge gives them their Being: which muſt be underſtood of the things that God approves of, as his Creatures, his Providences, and Evils of Puniſhment, which are juſt and righteous: But ſinful Evils have no dependance on his Fore-knowledge, or Influence from his Eſſence. Indeed Actions, as they are natural, have their Being from God;

but

but the pravity and ſinfulneſs of thoſe Acts (Sin being but the privation of that good which was, and ſhould be in them) is derived from the Subject whoſe Acts they are: As the Motion of the Clock is from the Art of the Artificer; but the obliquity of the Motion is from ſome defect in the Clock it ſelf: Gods fore-knowledge of Sin confers no Phyſical Vertue and neceſſity to the Being and ſucceſſion of Sin, and yet his knowledge of it is certain; all things being naked and manifeſt in his ſight, who is Truth it ſelf, and cannot deceive or be deceived: He determining to permit the Being of Sin, muſt needs fore-know it; elſe his Knowledge would not be perfect: and if his Knowledge ſhould be imperfect, his Eſſence would be ſo too, they being both the ſame; but this cannot conſiſt with the Fountain of all Perfection: He is the Holy One, and can do no Iniquity, *Zeph.* 3. 5. His Fore-knowledge of Sin, doth not offer Violence to the Nature of man, or deſtroy the natural Freedom of his Will, but foreſeeing what man would be, determined to leave him to the natural Motion of his own Will. *Judas* betraying Chriſt, as it was ſinful, was the Conſequent of Gods Foreknowledge, but the effect of his own Covetouſneſs. *Acts* 2. 23.

All Contingencies are perfectly foreſeen of God alſo, both in himſelf as the firſt Cauſe, and ſo they are neceſſary to ſucceed in due time; he ſees them alſo in the ſecond Cauſes, in reſpect of which they are ſaid to be contingent, for to God nothing is accidental, although it ſeems ſo to men, through an Unacquaintedneſs with their Dependance on the firſt Cauſe: *Rebeccah*'s meeting *Abraham*'s Servant

at

at the Well, and her Diſcourſe with him. *Gen.* 24. 15. ſeem to Standers by, to be things contingent; but look back to the former Verſe, and you will ſee them to be the anſwer of Prayer, and ſo before appointed: The like was the *Midianites* drawing *Joſeph* out of the Pit, *Gen.* 37. and the Wind blowing down the Houſe on *Job*'s Children, *Job* 1. though they look like Accidents, yet were the Effects of Gods Permiſſion and fore-appointment.

Again, God fore-knows all Contingencies, not only as they are in their firſt and ſecond Cauſes, but as they are in themſelves; for all things being preſent to him, he perfectly knows what every Cauſe will produce in time, and ſo muſt neceſſarily come to paſs; according to that Axiome; Every thing that is, when once it is, it appears neceſſary that it ſhould be: *Acts* 15. 18. *Known unto God are all his Works, from the beginning of the World.* Heb. 4. 13. *Neither is there any Creature which is not manifeſt in his ſight, but all things are naked and open to the Eyes of him with whom we have to do.* Pſal. 56. 8. *Thou telleſt my wandrings, put thou my tears into thy Bottle, are not they in thy Book?* Pſal. 139. 2. *Thou underſtandeſt my Thoughts afar off*: that is, before they are in Being. *Prov.* 15. 3. *The Eyes of the Lord are in every place, beholding the evil and the good.* This Wiſdom of Chriſt, as God, is part of his Unſearchable Treaſure, and ſo great a Deep, that 'tis paſt finding out, by his moſt intelligent Creatures in Heaven and Earth. *Rom.* 11. 33. *O the depths of the Riches, both of the Wiſdom and knowledge of God, how unſearchable are his Judgments, and his wayes paſt finding out.*

Again,

Again, as God is infinitely wiſe in himſelf, ſo is he the Author of all Wiſdom to his Creatures; *He enlightneth every one that cometh into the World.* *Jo.* 1. 9. This is laid down to prove the Divine Nature of Chriſt, he is the *Word*, which is God; this appears both in his making all things *verſe* 3. and in his incomprehenſible Eſſence, *He is the Light ſhining in Darkneſs, and the Darkneſs comprehends it not:* Alſo, he is the Fountain of all that Light and Life his Creatures enjoy, and therefore muſt needs be God. The Evangeliſt doth not ſpeak here of Chriſt as Mediator, and ſo of that ſaving Light, which he gives to his Elect, by his Spirit; but of his divine Eſſence, which the *Jews* would not own, and as a proof of it, doth inſtance in his creatorly Power: he is the Fountain of that natural Light, which all men have: all Wiſdom comes from him, who is the Father of Lights; he is the Fountain of Light, able to fill the Children of men with all that Knowledge that is neceſſary, to their higheſt Happineſs, to guide them with his Eye, and lead them into all Truth.

Firſt, This yields wonderful Comfort to Believers, that they have choſen ſuch a Saviour, as is able to make them wiſe to Salvation; who not only knows what is beſt for them, but can alſo reveal and make out the Knowledge thereof to them, that they might know and chuſe, what makes for their beſt Good here and for ever: *He is the Son of Righteouſneſs*, Mal. 4. 2. *The bright Morning Star.* Rev. 22. 16. *The Light of* Iſrael, Iſa. 10. 7. *The Pillar of Fire by Night.* Neh. 9. 12. To ſhew them their way, in their greateſt Difficulties and Obſcurity.

Second-

Secondly, This aſſures gracious Souls, that he who hath undertaken their Conduct, Supply, and Preſervation to Glory, knows how to make it good and finiſh the work he is intruſted with: he can keep that good thing committed to him; he can help them in the worſt of Straits, and lead them through the greateſt Improbabilities, Weakneſſes, Dangers, yea Impoſſibilities to their deſired Reſt.

Thirdly, This alſo relieves them, that they have a Friend in Heaven, who knows their Soul in Adverſity, and is acquainted with all their Troubles, Wants, Weakneſſes, Wrongs, Fears, Dangers, yea with all their Labours, Duties, Deſires and Deſigns for him, and knows how to ſuccour, comfort, ſupport and deliver them, when all Refuge fails them, and there is none to help; and how to requite, and crown all their Duties and Sufferings for his Name: He knows their Corruptions, the Strength, and Prevalency of them, and how to ſubdue and deſtroy them; he ſees their Ways and Infirmities, and how to heal them, he knows the Power and Malice of their Enemies, to reſtrain them, and diſcovers the moſt ſecret Plots againſt his innocent ones, to diſappoint them, that in vain is the Snare laid in his Sight againſt them. He obſerves thy Tears Believer, thy corner Duties, thy Bed-ſide Breathings after him, though hid from others; he takes notice of thy Innocency, when men revile thee, and knows how to plead thy Cauſe, and bring thee to the Light.

Fourthly, This will ſerve to humble the proud Heart of men, that God is acquainted with all their Vileneſs; he ſees their high, their fretful, their

their vain, their unclean, their unſound, their rebellious Hearts. *Souls*; men ſee the beſt of you, your fair and ſpecious Duties, but he ſees your inſide and all your ſecret Rottenneſs, when you ſit before him, as his People ſit, and ſeem devout in your Services; he at the ſame time knows where your Thoughts are wandring, and eſpies every vain Motion and ſinful glance of your deceitful Eye: when thou prayeſt with greateſt Zeal, his Eye is upon thy cloſe Hypocriſie, thy ſpiritual Pride, thy baſe ends, and thoſe conceived Luſts, which will break out, when thy Duties are over. O how ſhould this abaſe thy proud Heart, aud prevent thy ſwelling Thoughts upon conceited Excellencies in thy ſelf, or ſuppoſed Worth in thy Duties, ſeeing he knows what is in thee, and how vain man would be wiſe.

This alſo ſhould adviſe thy Soul to Sincerity, in thy Profeſſion, Purpoſes, Promiſes, Duties, becauſe he beholds thee, and weighs thy Paths, ſearcheth thy Heart, tries thy Reins, and will ſhortly bring thy ſecret things to Judgment.

Laſtly. This counſels ſuch as want Wiſdom, to be looking to Jeſus, and waiting at the Fountain, and Spring-head, for their Inſtruction.

Sixthly, the Omnipotency of Chriſt, is another of thoſe glorious Properties of the divine nature, which renders him ſo vaſt, and unconceivable a Treaſure, to all that receive him, *He is the mighty God the everlaſting Father. Iſa. 9. 6.* who hath infinite Strength to order and eſtabliſh his Kingdom, and to exert his Government in *Sion*, and over Nations: his Strength muſt needs be infinite, becauſe his Kingdom is eternal; no created

humane arm, can sway the Scepter of the World, and maintain an everlasting Rule over the Hearts and Conversations of all his People, in all Ages; and therefore, he must be God, and the mighty God, to transact the whole Work, that concerns him, as Mediator, and to answer the Appellations given him in Scripture. Things are ascribed to Christ, which cannot be performed by less than an infinite Power.

First, His creating all things in Heaven and Earth, *Col.* 1. 16. *By him were all things created, that are in Heaven and that are in Earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him*: He is the eternal Word, the Exemplar, and efficient Cause of all created Beings; The Heavens and Earth, Angels and men, the Inhabitants of the upper and nether World, were all form'd by *Jehovah*, Christ, who gave Being to all his Creatures, as pleased him; and therefore his Power must needs be Almighty, *who is the everlasting God, the Lord, the Creator of the ends of the Earth, that fainteth not, he that giveth Breath unto the People upon it, and Spirit to them that walk therein.* Isa. 40. 28. chap. 42. 5.

What a potent Lord have Believers chosen, who can supersede all their Difficulties, by his Creation-help? if his whole Store-house of Heaven and Earth be not full enough to supply their Wants, he can soon set forth a new Edition of Mercies by his own immediate arm; if their way to Glory, lye through a waste howling Wilderness where no Foot-steps can be seen to guide them, he can create a Cloud by day, and Pillar of Fire by Night

Night to conduct them: If their Provisions fail to relieve them in their Journey, he can rain a Shower of *Manna* from his secret Granary, and open the Caverns of the Flinty Rock, and put new Springs into the barren Wilderness to refresh them; when they are invironed with Troops of Death, he can, in a Moment, interpose his fiery Chariots and Horse-men, and when all their Deliverers fail, send from Heaven, and save them: when the Visibility of Religion ceases, and the Heavens pass away as a Scrole, when the Glory of the Lords House is dissolv'd into a *Chaos*, when the Gold of the Sanctuary is become Dross, and the Gospel-Church metamorphoz'd into the old World, he can even then create a new Heaven, and a new Earth, wherein dwelleth Righteousness. Is thy Heart, Believer, full of filthiness? Thy Redeemer can create a clean Heart: and if thy Tempest-tossed Soul can find no rest, thy Lord can create the Fruit of the Lips, Peace for thee: What is too hard for a creating Arm to do? Or what can undoe that People, who have a faithful Creator to commit themselves, and all their Concerns unto?

Secondly, Another Proof of the Omnipotency of Christ, is the upholding all things by the Word of his Power, *Heb.* 1. 4. *Who being the Brightness of his Fathers Glory, and the express Image of his Person, and upholding all things by the Word of his Power.* Here's another Royalty of the divine Nature of Christ, a new beaming out of his Glory as God, even in the bearing up, maintaining, and Dispose of the whole Creation, in the former *ver.* the forming of the Universe, and whole World,

was ascribed to Christ: and here the Preservation of it also, is laid upon him, as a further Evidence of his oneness with the Father: having begun his Work in the Creation, he carries it on in his providential Sustentation thereof, *He is before all things, and by him all things consist. Col.* 1.17. He is the Foundation that underprops the whole Fabrick of Heaven and Earth, which would soon sink down into its first nothing, if everlasting Arms were withdrawn from beneath it, he that first gives Being to his Creatures, must continue it; Conservation is but a Continuation of the first act of Creation, to preserve the World from Destruction, to continue the Creatures in their peculiar Nature and Properties, and to govern those Diversities in an united Subserviency to his Will and Glory; and the Well-being of the whole, is a work of infinite Power, and needs the same Strength, that first produced them. And this is the work (Christians) of your *Messiah*, that person who is God-Man; who by his divine power and efficacious Providence, animates, actuates, cherishes, quickens, and sweetly disposes of all Creatures, Actions and Affairs in the World. He is the great Monarch of Heaven and Earth, that changes Times and Seasons, whose hands are under his Wings, and hath a wheel within the Wheels, that turns about things as pleaseth him; brings Light out of Darkness, Order out of Confusion, Good out of Evil: who hath the Government on his Shoulders, and absolute Power in his hand, to dispose of all persons and things, as may most further the Pleasure of his own Will, the Advance of his Glory, and the Good of them that fear him.

And

And is not this Security enough to thoſe, who have intruſted themſelves and all their Concerns, with this glorious Potentate, and King of Kings, who hath the Management of all things in Heaven and Earth, that it ſhall be well at laſt with the righteous? the momentous Affairs of the world, and of *Sion*, ſhall iſſue in the beſt Good of thoſe that love his Name. How ſhould this calm the tumultuous Fears of the godly into a ſweet Sereni-ty of Spirit, and ſtill their tempeſtuous Thoughts in a quiet Relyance on the Arm, Care, and Faith-fulneſs of their Lord, who knows how to govern the World, and can, and will bring about his Work to gracious ends by all ſeeming Contrarie-ties, and interfering Providences in the World. *Why art thou afraid, ſaith* Cæſar, *to the Maſter of the Ship, that began to be diſturb'd in his Spirits, by reaſon of the Storm and the Darkneſs of the Night? Thou carryeſt* Cæſar. How much more ſhould Be-lievers be ſedate and quiet in their Minds, who have embarqued Chriſt. *Cæſar* had only ſome Command at Land, none over the Sea; he go-vern'd the Bodies of a few men, but Chriſt rules at Land and Sea; he ſits upon the Floods, and at the Helm of this great Veſſel of the World; how ſhould this lift the Saints Heads above all their Waters?

'Thirdly, Chriſt's working Miracles by his own Power, proves his Omnipotency, that nothing is too hard for him; a Miracle is ſomewhat done, which is above and beſides the Power and Courſe of Nature; not only as the thing done, but as the manner of doing, when the Cauſe is ſecret, and unknown to us, and the thing utterly beyond all

ral Causes, that's a Miracle which none but God can do, either mediately by secondary Agents, or immediately of himself. Miracles are only done by a divine hand, because none but God can change the Order of Nature: and this Christ did, not by anothers, but by his own power: *The Humane Nature in Christ was but the Instrument of the divine Action, and the humane Action received it's Vertue from the divine Nature*, saith *Aquinas*. It was by his own Power, that Christ did such mighty works as no man ever did. 'Tis said, Vertue went out of him, and healed all their Diseases who touched him. *Luke 6. 19.* It was by his word he cast out Devils, and healed them that were sick. *Mat. 8. 6.* The Wind, and the Seas obey'd him. *ver. 27.* With Authority he commanded the unclean Spirits and they obey'd him. *Mark. 1. 27.* He opened the Eyes of them that were born blind, made the dumb to speak, the dead to walk; by which mighty Works, he proves himself to be one with the Father: *What he seeth the Father do, these also doth the Son likewise; for as the Father raiseth up the dead and quickneth them, even so the Son quickneth whom he will.* Jo. 6. 19. 24.

Neither did he shew such Wonders himself only, but by his Power he enables his Servants also, to do such mighty Works, as were above the Power of lapsed Nature to do. *Mark. 16. 17. 18. And these Signs shall follow them that believe in my Name* (*i. e.* by my Power and Authority from me) *shall they cast out Devils, they shall speak with new Tongues, they shall take up Serpents, and if they drink any deadly thing, it shall not hurt them, they shall lay hands on the sick, and they shall recover.*

And

And surely, if the exerted Power of Christ by weak Instruments, could do such mighty things, above the Capacity of natural Agents, then the essential Power of Christ can do much more than what he hath done.

Fourthly, That must needs be an Almighty Power in Christ, that can bestow on the Saints, all things that they shall ask of the Father in his name: but such is the Power of Christ, *Joh.* 14. 13. *Whatsoever ye shall ask of the Father in my Name, that will I do, that the Father may be glorified in the Son.* He doth not say, my Father shall do it, or that will I procure for you by my Mediation and Interest in the Father; though that be true also: but that will I do by my own Power, as God equal with the Father. (I will do it) this he repeats again in the next *ver. If ye shall ask any thing in my Name, I will do it,* being willing to fix this glorious Truth in their Minds, that as he was resolv'd to fullfill all their just Desires, made in his name, so he was able to do it, the Father and he being one. And this must needs be an Almighty power, to hear and answer all the Requests of all the Saints on Earth, at once: what multitudes are there of Believers in every Age, more than can be numbred, who are alway compassing the Throne, and sending up a Cloud of Incense, to the Mercy Seat daily; putting up Variety of Requests to the Father, through Christ, and that not for mean things neither? They beg for the holy Spirit, for the Sheddings abroad of his Love, and Shinings out of his Glory; for treading down of *Satan*, for subduing of Corruption, for Conquest over his Enemies, Enlargement of his Kingdom; for an Almightiness

to do, and invincible Patience to ſuffer the whole Will of God, for the Forgiveneſs of great Sins, and Multitudes of Sins, for Perſeverance in Grace, and for an eternal Crown of Glory; theſe are many things and great things, things that none but a God can give, and yet no more than what Chriſt is engag'd to beſtow on all that ſincerely ſeek him; and therefore muſt needs be God Almighty, and worthy of Sinners Choice, and of the Saints Truſt.

Fifthly, This alſo ſets forth the Omnipotency of Chriſt, that he is able not only to do all things for, but in his People, working all their Works in them; the Apoſtle tells us, 2 *Cor.* 3. 5. *We are not ſufficient of our ſelves, to think a Thought that is good; Neither know we what to pray for as we ought, Rom.* 8. 26. In them dwells no good thing, as they are in themſelves; Neither can they do any thing without him: their Eyes are unto him for all their Help, their Springs are in him: in the Lord ſhall one ſay have I Righteouſneſs and Strength; they are dead as to any ſelf-ſufficiency for the leaſt thing that is good; but he is their Life, the Soul that animates all their Faculties, the hand that leads them, the Wiſdom that directs them, the Power that actuates them in every good thing. Their Works muſt be wrought in God or can never be good; 'tis he that works in them, to will, and to do, of his good Pleaſure, he teacheth them to profit, he held *Iſrael* by the hand teaching him to go: he carries his Lambs in his Arms, and gently drives them that are with young; drawing thoſe that are indiſpoſed, quickening them that are dead; he is the Fountain that fills all their

Pits,

Pits, the Head that gives out animal Influences to every Member, for every Duty: and muſt not he then be an all-ſufficient God, and have an infinite Treaſury to give to all richly to enjoy, and an Almighty Arm to do all the work of Saints on Earth? O admire Believers, and relye on this Jeſus.

Sixthly, raiſing the dead is an act of Omnipotency, a peculiar Property of the divine Nature, which hath been, is, and ſhall be the Work of Chriſt; *I am the Reſurrection and the Life.* Jo. 11. 25. *i. e.* He for whoſe ſake and by whoſe Power the dead ſhall be raiſed at the laſt day. *Martha* ſuſpects Chriſts Ability to revive her dead Brother, ſhe believed indeed, he ſhould riſe at the laſt day, and not before; why ſaith Chriſt, they that ſhall then riſe from the dead, ſhall riſe by my Power; and if I will raiſe up the dead then, I can as eaſily do it now. *The hour is comming in which all that are in their Graves, ſhall hear his Voice, and ſhall come forth, they that have done Good, unto the Reſurrection of Life, and they that have done evil, unto the Reſurrection of Damnation. Joh.* 5. 28. 29. *And I will raiſe him up at the laſt day. Joh.* 6. 54. That there ſhall be a general Reſurrection of the dead, at the laſt day; when every Body (though now conſumed) ſhall be raiſed up and reunited to the Soul, and be brought to the final Judgment, is not queſtioned by thoſe that believe, and know the Scriptures. The Author of this Reſurrection is God, as God, but the ſecond Perſon, the Lord Jeſus, is delegated to accompliſh this Work, which he ſhall do by his own Voice, (ſaith Chriſt himſelf) by a Shout, by the Voice of the Arch-Angel, and with the Trump of God, ſaith the Apoſtle, 1 *Theſ.* 4. 16.

with

with a great Sound of a Trumpet, ſaith the Evangeliſt, *Mat.* 24. 31. That is, the Lord Jeſus ſhall, at that laſt day, by his mighty Voice, pronounced by the Arch-Angel, cauſe all the dead, both ſmall and great, to ariſe in their ſame Bodies, though chang'd into an immortal State, and ſuitable Capacity, to that Condition, to which they are intended, to receive their Soul, and to come to Judgment. And is not this a mighty Work, to quicken the dead, a work peculiarly aſcribed to God. 2. *Cor.* 1. 9. *For we had the Sentence of Death in our ſelves, that we ſhould not truſt in our ſelves, but in God which raiſeth the Dead*: 'Tis the work of God, and of none but God, to raiſe the dead: 'Tis a work full of Wonder and Amazement, beyond all Principles of created reaſon, to conceive how thoſe Bodies diſſolved to duſt, mingled with other Bodies in the Grave, digeſted into other Natures, by Beaſts, Fiſhes, Fowls, that have devoured them, ſhould yet return and be ſeparated from other Duſt and Natures, into the ſame Individuals, is ſuch a Miracle as is only fit matter for Faith, not Senſe, and a firm Foundation for the Believers Hope and Comfort.

It may be thou feeſt nothing but Deaths on thy Graces, Frames and Capacities; thou findeſt Decayes in thy Soul, the Spirit of Life ſeems to be departed from thee, thou canſt not pray, hear, converſe, with that ſweetneſs and delight as heretofore; Comfort thy ſelf Believer; He that is the *Life*, is the *Reſurrection* alſo: He that quickned thy Heart, when Dead, will revive it, when decay'd: 'Tis as eaſie with him to reſtore thy Spiritual Frames, as to beſtow them: He that can raiſe the whole

World

World from their Bodily, total Death; can easily, and will, in due time, cure thy Soul-dyings also.

Again, This will chear drooping Sion, who faints at her Desolations, and fears what will become of the destruction on her Interests: 'Tis lamentable to observing Souls, to see how Religion goes down daily: Holiness is departed from the Earth: The Rod of the wicked lies on the back of the Righteous: the wicked are exalted, and the Righteous oppressed: The House of *David* waxes weaker and weaker, and the House of *Saul* waxes stronger: This is a sad Spectacle; yet in this case Relief is to be fetch'd from an Omnipotent Jesus: who hath said, His dead men shall live: who can open his Peoples graves, and revive his decay'd Interest, and cause a Nation to bring forth in a day: and Overturn, Overturn, Overturn, till his Kingdom be established in the Earth.

CHAP. III.

The Humane Nature of Christ, distinctly consider'd; it's Reality proved: His Personality, or the Divine and Humane Nature in one Person; shewing what kind of Union it is, and the glorious Consequents and Advantages thereof.

WE have a little enquired into the Divine Nature of Christ: the Beams of whose Glory, but darkly seen, yield a wonderful

ful ſplendor, and reviving to a believing Eye. In the next place, let us conſider his Humanity: The Nature of Man, which the ſecond Perſon, aſſumes into a Perſonal Union with himſelf: He is perfect Man as well as God: The Woman's Seed; *Made of a Woman, made under the Law*, Gal. 4. 4. *Made of the Seed of* David *according to the Fleſh.* Rom. 1. 3. *For he took not on him the Nature of Angels, but the Seed of* Abraham. Heb. 2. 16. *The Children being partakers of fleſh and blood, he likewiſe took part of the ſame*, ver. 14. *And was in all things made like to his Brethren*, ver. 17. Called the Son of Man: the Man Chriſt Jeſus: having the Subſtance of the Humane Nature; though not the Perſonal Subſiſtence thereof: He did not take the Perſon of Man into Union with himſelf: for then he would have had two Perſons: and ſo have been no true Mediator: The Mediator being one: 1 *Tim.* 2. 5. *For there is one God, and one Mediator between God and Man, the Man Chriſt Jeſus:* But if the Lord Jeſus had taken the Perſon of Man, then he would have conſiſted of two Perſons: the Divine Subſiſtence and the Humane; and ſo there would have been two Mediators, or Perſons mediating, which is contrary to Scripture.

Neither did he take on him the vicious Qualities or Accidents of the Humane Nature: being holy, harmleſs, ſeparate from Sinners: the Holy Spirit overſhadowing the Virgin *Mary*, and purging the Humane Nature of all its ſinful dregs: forming it of the Subſtance of the Virgin: not of his own Eſſence: whence the Holy thing begotten by the Spirit was not God, but Man; called *the Holy Child*

Child Jeſus: purely conceived in the Womb of a Sinner, without the leaſt participation of her Sin, or vicious Defects of her Nature, receiving only the perfect Subſtance of Man.

Having the Eſſential parts of the { Body. / Soul. } Humane Nature,

A true and real Body, and not a Phantaſme, and Airy Vehicle, as the *Marcionites* and Hereticks of old held: He had Fleſh and Bones, which a Spirit hath not, *Luke* 24. 39. *Handle me and ſee me, for a Spirit hath not fleſh and bones as ye ſee me have*: This was after his Reſurrection, when the Diſciples doubted that it was an Apparition and not him, and even then Chriſt had a real Body, palpable and viſible, the object of External Senſes.

A Natural, and not an Heavenly Body, as the *Manichees* affirm'd from 1 *Cor.* 15. 47. *The firſt man is of the Earth, Earthy; the ſecond man is the Lord from Heaven.* But to this I anſwer with *Zanchy*, The Apoſtle doth not ſpeak here of the Eſſential Body of Chriſt; but of his Heavenly Spiritual Power, which he lets out in raiſing the Dead; as in the former *verſe*. *The firſt man* Adam *was made a living Soul, the laſt* Adam *was made a quickning Spirit*: He ſpeaks not here of the Nature, but of the perſon of the ſecond *Adam*, as Mediator; the Difference between whom was great: the firſt *Adam* but a Creature, this a Creator or Quickning Spirit: the firſt *Adam* had his Riſe from the Earth, this ſecond *Adam*, as to his perſon, from Heaven: whence (ſaith *Paræus*) 'tis evident, the Apoſtle doth not ſpeak here of the matter of Chriſts Body, but of the Original and Dignity of his Perſon: for he grants in this whole Diſcourſe, that Chriſt's Body

Body is one and the ſame with ours; elſe how can his Reſurrection be a proof of ours: and 'tis ſaid, *As by man came death, ſo by man came alſo the Reſurrection of the Dead*: 1 Cor. 15. 20, 21, 22. And if Chriſt had not a real, natural Body, then he could not be the Seed of the Woman; neither had his Death been a real Death, or a ſatisfactory Propitiation; if the ſame Nature that ſinned had not alſo ſuffered: And therefore it muſt needs be that Chriſt had a Natural Body: He Eat, Drank, Spake, Walked, was weary, ſmitten, bound, crucified: which are alſo demonſtrations of a Natural Body.

And as he had a perfect Body, ſo had he a Soul alſo; contrary to the Doctrine of *Apollinaris*; or elſe he could not be a perfect Man, and in all things made like unto his Brethren: for 'tis ſaid, when God made Man, *He breathed into his Noſtrils the Breath of Life, and man became a living Soul*, Gen. 2. 7. Hence, ſaith *Lactantius*, *A Soul-leſs Body is no Humane Body*: 'Tis ſaid, *His Soul was exceeding ſorrowful, even unto Death*, Mat. 26. 38. Had not Chriſt a real Soul, he had not been a living man, nor could be ſaid to have died, when he cried out, *Father, into thy hands I commit my Spirit*, Luke 23. 46. *And having ſaid ſo, he gave up the Ghoſt*. This Spirit the Lord Jeſus gave up into his Father's hands, was not his Divine Nature, for that was one with, and ever with the Father: and therefore muſt needs be his Soul; which was his Life; and that departing, he is ſaid to dye, and give up the Ghoſt.

Beſides, That Knowledge in which he is ſaid to increaſe, with thoſe Humane Affections that manifeſtly appeared in him, and thoſe Acts of his Na-

Natural Will, plainly proves his Soul: theſe being the Eſſential Faculties of a Rational Spirit. Neither could he have perfectly tranſacted the Office of a Mediator, and undergone all the Sufferings that were to be borne for the Sin of Man, had he not conſiſted of a Humane Soul, as well as Body; part of theſe Penalties, yea the greateſt part being Spiritual, and ſuch as none but the Soul could be fully ſenſible of: And in point of Juſtice, the Soul of man having ſinned, there muſt be a Soul alſo in the Redeemer to undergo Sufferings; wherefore he muſt needs be perfect man in the Eſſential Parts of the Humane Nature,

{ Body.
{ Soul.

He had alſo the Properties of the Humane Nature, both Eſſential and Accidental: The Eſſential Properties of man, as well of the Soul, as Body, were in him: The Eſſential Properties, and Faculties of the Soul, which are the Underſtanding, Will, Affections, were ſeated in his Nature; he had a created Underſtanding, that eminently ſhin'd out in his youthful years, being able, at Twelve years old, to diſpute with the Learned Doctors, of his Day, even to the aſtoniſhment of his Hearers. *Luke* 2. 46, 47. *And they found him in the Temple, ſitting in the midſt of the Doctors, both hearing them, and asking them Queſtions; and all that heard him were aſtoniſhed at his Underſtanding and Anſwers.* And ver. 52. *Jeſus increaſed in Wiſdom and Stature.*

He had likewiſe Natural Affections, ſo as without ſin: He loved the young man in the Goſpel, for thoſe Excellencies that were in him, *Mark* 10. 21.

10. 21. And had a peculiar degree of Affection to *John* above the rest of the Disciples, *Joh.* 19. 26. He had compassion on the multitude, *Mat.* 9. 36. And was grieved for the Heart hardness of his Disciples, *Mark* 3. 5. And had indignation against *Peter*'s tempting him to decline his Redemption-work. *Mark.* 8. 33.

He had also the Essential Properties of a Humane Body, such as do flow from the Essence thereof, and are so absolutely necessary to it, as that without these the Body would cease to be a Body: as Quantity, Figure, Members, Dimensions: He had a Material Body, consisting of Flesh and Bone, with its Lineaments and Members; Face, Hands, Feet; he had a Stature, in which he grew, as other men do, *Luke* 2. 52. A Body circumscribed in a place, that must needs have a Circumference, and be in one place at once circumscriptively, not definitively, as Spirits are: Neither does its Union with the Divine Nature, or its glorified state in Heaven, alter this Essential Property of a Body: Nor is the Omnipotency of God a sufficient Argument to warrant the Body of Christ to be in Heaven, and Earth, and in divers places at once; seeing God's Absolute Power never crosseth his Actual Power, or infer a contrariety to his Truth, and to the natural Being of things. Neither did he assume the Parts and Essential Properties of Man only, but the Infirmities also, and accidental Properties of the Humane Nature: though not those which were Personal and Vicious, and procur'd by Personal Sins, or defection in their particular Natures, as Diseases, Blindness, Lameness, Deformity, which were not the absolute and universal Products of

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Original Sin, incident to every one, but ariſing from ſome particular Cauſes, and peculiar to ſome Perſons onely; theſe our Lord Jeſus did not take upon him, but ſuch Infirmities as were accidental to the whole Nature, *for that he himſelf alſo is compaſſed with Infirmities*, *Heb.* 5. 2. not ſinful; as culpable Ignorance and Errour, but Natural Infirmities, ſuch as were incident to our Natures, (Sin excepted) and ſuch as were the Effects and Puniſhment of Sin: theſe Chriſt took on him, as inculpable Ignorance, Humane Paſſions of Sorrow, Fear, Anger in the Soul, Hunger, Thirſt, Wearineſs, Pain, bloody Sweat, and Death in the Body. *Mark* 13. 32. *Mark* 11. 13. *Math.* 26. 38. *Math.* 9. 36. *Mat.* 16. 23. *Job.* 19. 28. *Joh.* 4. 6. *Heb.* 5. 8. *Luke* 22. 44. *Mat.* 27. 50.

And O what enriching Priviledges, and full Conſolation, do flow to Believers, from the *Words* aſſuming the Humane Nature into Perſonality with himſelf! And what glorious Excellencies are in Jeſus Chriſt, as he is God-Man, in one Perſon! infinite Treaſures, which can never be traced out, nor fully underſtood by the Children of men; as will appear, if we conſider the kind of this Union, and the Conſequents of it.

Firſt, Conſider the kind of this Union, between the Divine and Humane Nature of Chriſt; and O what a glorious Myſtery is it!

Firſt, It is a *real* Union: 'tis not Nominal, in Name onely, or Metaphorical, in Shew or Similitude; but in Reality and Truth. The Divine and Humane Nature do conſtitute one Perſon, which is Jeſus Chriſt. We have already proved that Jeſus Chriſt is perfect God, and perfect Man: he is

really ſo in one perſon, *Joh.* 1. 14. *The Word was made Fleſh, and dwelt amongſt us, and we beheld his Glory.* The *Word*, that is, the divine Nature, the God-head of Chriſt, *was made Fleſh*; that is, united to the humane Nature, and this in a viſible way: *and dwelt amongſt us*, it was not a Fiction, but really Chriſt, God-man, dwelt amongſt us, *and we beheld his Glory*, it was obvious to our view, 1 *Tim.* 3. 16. *Great is the Myſtery of Godlineſs, God was manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels.* If this be not real, what can be ſo? *He was manifeſt in the Fleſh*, How? By way of real Union, *Juſtified in the Spirit*, by the divine Nature; here's Fleſh, and here's the divine Nature, in one perſon, Jeſus Chriſt, God-Man, ſeen of Angels, *Rom.* 1. 3. 4. *Concerning his Son Jeſus Chriſt our Lord, which was made of the ſeed of* David *according to the Fleſh, and declared to be the Son of God with Power, according to the Spirit of Holineſs, by the Reſurrection from the Dead:* Here's a Perſon conſiſting of both theſe Natures, real man, born of the Seed of *David*, then real God; thus the Divine Nature was manifeſted to be in Chriſt, by the Reſurrection of the dead, *Rom.* 9. 5. *And of whom as concerning the Fleſh Chriſt came, who is over all, God bleſſed for ever.* Here both Natures are attributed to one Perſon; Jeſus Chriſt, as concerning the Fleſh, deſcended from *Abraham*, he came from *David*, that is, he received the humane Nature from the Virgin *Mary*, and he is God over all, bleſſed for ever. The God-head is ſaid to dwell in him bodily, *Col.* 2. 9.

Secondly, It is a very *near* Union, the neareſt Union that poſſibly can be. As the Soul and the Body

Body make up one man, ſo the divine and humane Nature of Chriſt, make up one Perſon. It is ſet forth by way of Inhabitation, *Col.* 2. 9. *In him dwells all the Fullneſs of the God-head bodily.* God manifeſt in the Fleſh, and juſtified in the Spirit makes up one entire Perſon. As the Matter and the Form makes up one Being, ſo this divine and humane Nature makes up one perſon.

Thirdly, It is a *myſtical* and *unconceivable* Union. There's a relative Union between Man and Wife, making one Fleſh; a real Union between the Head and Members, conſtituting one Body; but this cannot reach this Union; it is unconceivable, above all Conception, 1 *Tim.* 3. 16. *Great is the Myſtery of Godlineſs, God manifeſt in the Fleſh.* We may admire it, and adore it, but we cannot fathom the depth of this Union between the divine and humane Nature of Chriſt.

Fourthly, It is a *pure* and *unmixed* Union as to each Nature. In regard of Eſſence the divine Nature cannot be converted into the humane, nor the humane into the divine, but each Nature remains diſtinct, and it's Properties are diſtinct, *Rom.* 1. 3. 4. So that there are in Jeſus Chriſt, two Natures, two Wills, a divine Will, and a humane Will: he hath the Will and Affections of a man, though fully ſanctified and glorified: he wills whatever the God-head wills, but ſtill, as to his humane Nature, it is with a humane Will; ſo that ſomething of the workings of Chriſt, are by the divine Power, and ſomething by the humane Nature. This Union conſiſts in the Communication of the divine Nature with the humane, the God-

head, and the humane Nature agree; so that the divine Nature of Christ communicates all its fullness as far as may further Redemption-ends; for the Sanctification and Salvation of the whole body of Christ, and for the fulfilling of all Redemption-Work, 1 *Pet.* 3. 18. This is a glorious Union, but it is worthy to be known. Ah how little of Christ is known as to these two Natures! how little a portion do we know of him!

Fifthly, It is an *inseparable* Union, it can never be parted more. Therein lies the Happiness of Believers, that Jesus Christ is God-man, to all Eternity, never can there be an end of this Relation; *Jesus Christ God-Man, is the same Yesterday, to day, and for ever, Heb.* 13. 8. He was the same while in his obediential Work, on Earth; he is the same in Glory, and will be the same to all Eternity. This Union of Christ's two Natures must be eternal, or else he cannot be said ever to live to make Intercession; *But he ever lives to make Intercession, Heb.* 7. 25. That which made Christ's Redemption infinite, was that he was God as well as Man: Christ the Interceder, God-Man, is now in Heaven, and this must be for ever. O what a glorious Truth is this, that there can be no Cessation of this Union! could this Union be separated as *Nestorius* holds, then Redemption-work would cease: *He is over all, God-Man, blessed for evermore, Rom.* 9. 5. If the Saints Union with Christ be inseparable, and their Interest in the Love of Christ inseparable, then Christ is unalterable; but because the Saints must have an eternal Union with him; and he is an eternal Jesus, he must be eternally God-Man,

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Romans 8. 34, 35, 36, 37, 38, 39. *Joh.* 17. 21. 23. 24.

Secondly, What are the Effects and Conſequents, that flow from, and iſſue out of this Union between the divine and humane Nature of Chriſt?

Firſt, from this Union of theſe two Natures in Chriſt, there follows a Communication of Properties; ſo that which is ſaid to be done by each Nature, is applied to the whole Perſon of Chriſt; O this is a very glorious Myſtery. as this, Chriſt's Sufferings in the humane Nature, is applyed to the whole Perſon of Chriſt; therefore the Blood of Chriſt, which was but the Blood of the humane Nature, is called the Blood of God, *Acts* 20. 28. *Feed the Church of God, which he hath purchaſed with his own Blood*; being of infinite Value and Worth. So the Sufferings of the humane Nature are aſcribed ſometimes to the divine Nature, and to the whole perſon of Chriſt; ſo, 1 *Tim.* 3. 16. God manifeſt in the Fleſh, and juſtified in the Spirit; yet both theſe applyed to the perſon of Chriſt: whatever the divine nature can do is applyed to the Perſon of Chriſt, by a Communication of Properties, flowing from this Union.

Secondly, From this Union, flows this Conſequence, That there is Fullneſs of Grace plac'd in Jeſus Chriſt to be given out to all his Seed. The God-head fills the humane Nature of Chriſt, *Jo.* 3. 34, *God hath not given the Spirit by meaſure to him.* When we read of Chriſt's receiving any thing, underſtand it of his humane Nature; for the divine Nature cannot be capable of receiving any thing; it is as full of Grace as ever it

can hold: And, as the Breast is full of Milk for the Poor Babe, so is Jesus Christ full of Grace in his Humane Nature, to distribute to his Children: His pity moves him to give out this, and the other Grace to his People, and it is in him to bestow it, He wills the best good to all his People, and what he wills, he is able to perform; hence 'tis said, *Joh. 1. 16. Of his Fulness we have all received, and Grace for Grace.* Of that Fulness which the Divine Nature is always issuing out to the Humane Nature of Christ, do Believers receive Grace for Grace; Grace suitable to Grace in Christ; so that the Humane Nature of Christ must needs be always full of Grace, by reason of its Union with the Divine; As the Sun that gives out Light is always full of Light, and the Sea that sends forth Waters to the Rivers, is never vacant. This is a glorious Mystery, of wonderful Encouragement to Believers, to consider what a full Jesus they are related to.

Thirdly, By vertue of this Union, the Lord Jesus Christ hath right to all Glory, and Adoration of Men and Angels, as Mediatour. He is the most Illustrious Person; all Honour, Blessing, Praise, Glory, Adoration is due to him. *Heb. 1. 6. When he bringeth in the first-begotten into the world, he saith, And let all the Angels of God worship him.* Surely he must be a glorious Person, when all the Angels must bow at his Feet; Seraphims, Cherubims, and all the Host of Heaven, stoop and give Homage to him, this the Lord Jesus Christ hath a proper Right to, as he is God-Man: *Phil. 2. 9. Wherefore God hath highly exalted him, and given him a Name above every name;* Every Tongue shall confess

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at laſt, that he is Lord, *ver.* 11. *Rev.* 1. 17. *And when I ſaw him, I fell at his Feet as dead.* O the very Viſion of Chriſt is enough to ſtrike a poor Creature to the Earth, *Rev.* 4. 9, 10, 11. The four and twenty Elders fell down and worſhipped this glorious Perſon that ſate upon the Throne, which is Jeſus Chriſt, *Joh.* 5. 23. *That all men ſhould honour the Son, even as they honour the Father*: So that God the Son, the Second Perſon, the Mediatour of his People, deſerves all that Divine and Religious Worſhip which is due to God, as God: Thrones and Principalities are made by him, and put under him. *Col.* 1. 16. 17.

Fourthly, By vertue of this Union, the Lord Jeſus Chriſt hath abſolute Authority, Kingſhip, and Headſhip in his Church, and over all things to the Church, *Matt.* 28. 18. *All Power is given to me in Heaven and Earth.* O what vaſt Power is this! All Power on Earth, to do what he will there; All Power in Heaven, to do what he will there, *Eph.* 1. 22. *And hath put all things under his Feet, and gave him to be the Head over all things to the Church.* Jeſus Chriſt, as God-Man, is inveſted with all Power and Authority, to tranſact the Work of a Mediator, to perform the Offices of Prophet, Prieſt, and King: The Godhead of Chriſt, working, as God, and the Manhood of Chriſt, working, as Man, yet both theſe Natures concurr towards the management of Redemption-work.

As a Prophet, he is able to reveal the Will of God, for he knoweth the mind of the Spirit, being God, he is infinite in Wiſdom, *Job.* 36. 4. *Rom.* 11. 33. All Knowledge comes from him, as

Mediator: In him are hid the Treasures of Wisdom, *Col.* 2. 3. He maketh Wise to Salvation; He giveth Wisdom, *Prov.* 2. 6. He openeth the Eyes of the blind, and giveth Light to them that sit in Darkness, and in the Region and shadow of Death, *Matth.* 4. 16. *Luke* 2. 32. Ministers can but preach to the Ear, but Christ can preach to the Heart: Ministers can but open the Scriptures, Christ can open the Heart: He is a full and effectual Head to his Body, the Church, to guide, influence and adorn it, *Col.* 1. 18.

As a Priest: And so there's an infinite Sufficiency in his Satisfaction and Intercession, seeing he is God-Man; In his Satisfaction enough to silence all Pleas against his People; He can arrest all the Sentences and Executions of the Law against them. As an High-priest; he is a sufficient Sacrifice for the Sins of the People: *He was made Sin for us, that we might be made the Righteousness of God in him*, 2 Cor. 5. 21. By the Obedience of Christ all Believers are made Righteous, *Rom.* 5. 19. The Obedience of the Saints is represented compleat in Christ, though imperfect in themselves. Hence Believers that are wounded with the shortness of their Services in themselves, may lift up their Heads, when they look upon the perfect Righteousness of the Lord Jesus Christ. Hence, 1 *Joh.* 2. 1, 2. *If any man Sin, we have an Advocate with the Father, Jesus Christ the Righteous: And he is the propitiation for our Sins.* Though the Saints do sin, Christ becomes a Sacrifice for them: This one Offering of Christ ever appears before God, when new Provocations appear in his People: *By one Offering he perfected for ever them that are sanctified*, Heb. 10. 14.

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By vertue of this Union, his Blood becomes infinite Blood, equally as large as the Offence: Nay, it is more able to ſave, than the Sins of Believers to damn: *It is the Blood of Chriſt that cleanſeth from all Sin*, 1 Joh. 1. 7. Therefore his Obedience is a perfect Obedience, and his Sufferings perfect Sufferings: of more ſatisfaction to Divine Juſtice, than if all the Sinners in the World had lain in Hell to all Eternity. This Blood is ſo wonderfully precious, that it is accounted by the Father as the Blood of God, *Acts* 20. 28. If Infinite can ſatisfie Infinite, then the Father is ſatisfied by the Blood of Chriſt, becauſe whatever the Juſtice of God can expect, the Obedience of Chriſt can fully ſatisfie. This Righteouſneſs to Juſtification, the perfect Obedience and Sufferings of Chriſt, receives no Addition or Diminution by the Obedience, or Diſobedience of his People, *Eph.* 1. 6. *He hath made us accepted in the Beloved.* Ah! little do Souls know the Bottom they ſtand upon: It is not (poor Believer) the ſhortneſs of thy Obedience, the multitude and greatneſs of thy Sins, can outmatch this matchleſs Righteouſneſs of Chriſt. All the Injuries and Wrongs thou haſt done is but the Injury of a Creature, but the Satisfaction of Jeſus Chriſt is the Satisfaction of God; it is the Satisfaction of God the Son, preſented to God the Father: O what a bleſſed ſtate are Believers in, where there is ſuch a price paid for their Sins.

Again, By vertue of this Union, There's Sufficiency in the Interceſſion of Jeſus Chriſt: *He muſt needs be able to ſave to the uttermoſt all that come to God by him, ſeeing he ever lives to make Interceſſion*, Heb. 7. 24, 25. *How much more ſhall the Blood of Chriſt*,

Christ, who, through the Eternal Spirit, offered himself without spot to God, purge your Consciences from dead works, Heb. 9. 14. The Blood of Christ meritoriously purges the Soul from all filthiness, being offered through the Eternal Spirit. God will not deny himself: whatever God the Son intercedes for, God the Father will grant; so that Christ's Intercession must needs be effectual. O what potency hath Christ in Heaven! what Prevalency in all his Addresses to the Father! *Eph.* 5. 25, 26, 27. *Christ gave himself for his Church; that he might sanctifie and cleanse it; and that he might present it to himself a glorious Church, without spot or wrinkle.* Here's a double Effect of Christ's Mediatorship: One is, By vertue of this Blood, the Spirit comes, and cleanses away the Corruption, and subdues the Iniquities of his People: this is that cleansing by Sanctification: Then there's a presenting the Saints to the Father, complete in him, without spot or wrinkle: thus the vertue of Christ's Intercession, and Righteousness applied by him to the Believer, doth prove such a covering for all Believers, that it hides every spot from God's Judicial Eye, that the Lord is said to behold no Iniquity in them, *i. e.* so as to be angry with them; they are presented lovely, and comely in Christ, though black and deformed in themselves.

As a King: And so he hath Authority to erect a Kingdom of Grace in the World, to make Laws for the well-being of his Church, and to require Obedience of all Persons. Hence the Magistrates of the World are call'd upon to stoop to Christ. *Psal.* 2. 12. *Kiss the Son lest he be angry.* All Authority in the World is placed under Jesus Christ, in order to the carrying on his Mediatorly Kingdom:

dom: Hence 'tis said, *Prov.* 8.15. *By me Kings Reign, and Princes decree Justice*; they have their Power and Authority, by the Government, and disposing of Jesus Christ, who is said to be *King of Kings, and Lord of Lords, Rev.* 19.16. He hath absolute Power over every Creature; Every Knee must bow, and every Tongue confess to him; all must subject to him, *Psal.* 22.28. *For the Kingdom is the Lords, and he is the Governour among the Nations: He shall have Dominion also from Sea to Sea, and from the River unto the ends of the Earth: They that dwell in the Wilderness shall bow before him, and his Enemies shall lick the dust*, Psal. 72.8,9.

As a King, he is invested with Right and Power, to give out the Spirit of Grace for the effectual fulfilling of, and compleating Obedience to all his Laws, by his Church and People. Obedience to the Laws of Christ cannot be yielded but by the Spirit; the best of his People are no further subject to him, than they are Spiritual; for the Carnal mind is Enmity against God: Hence he saith, *When I go away, I will send the Comforter, John* 16.7. It is an Expression that notes Authority: When I go away, when I mount my Throne, I will send the Spirit; and he shall promote Obedience: *He shall lead his People into all Truth*, ver. 13.14. Whenever he intends the flourishing of his Kingdom in the World, he hath residues of the Spirit to give out; the more Holiness there is in Saints and Churches, the more there are of the pourings out of the Spirit; *I will pour out my Spirit upon thy Seed, and they shall spring up as among the grass, as Willows by the Water-courses*, Isa. 44.3,4. So Joel 2.28,29. *I will pour out my Spirit upon*

upon all Flesh, &c. In those days, that is, in the time of the Gospel, and especially when the *Jews* are called.

Again, as King, the Lord Jesus Christ hath sufficient Power to protect and rule his People, to govern and subdue his Enemies. He is altogether compleat to enact his own Purposes, and to fulfill his own Will; for as God, nothing is too hard for him; *He takes up the Isles as a very little thing*, *Isa.* 40. 15. It is an easie thing with him to blow off the Nations, and subdue all the Powers that oppose him: *He that sitteth in the Heavens shall laugh, the Lord shall have them in Derision*, *Psal.* 2. 4. He makes nothing of all the Powers of his Enemies; it is but to look through the Clouds, and trouble their Hosts, *Exod.* 14. 24. One Angel can suddenly destroy thousands of them: he hath absolute Power over all Creatures to bring down all his Enemies, where and when he will; *and he must reign till he hath brought them all down*, *Heb.* 2. 8. *Thou shalt break them with a Rod of Iron, thou shalt dash them in pieces like a Potters Vessel*, *Psal.* 2. 9. The Saints are ready to tremble when they consider the Potency of their Enemies; but it is far easier for Christ to dash all the Powers of the World in pieces, than for a man to break an earthen Pitcher: *He will order and establish his Kingdom with Judgment and Justice*, *Isa.* 9. 7. It is not for want of Ability in Christ to order and perfect the Obedience of his Church and People, that there are such Disorders found amongst them; only he is pleased to leave Irregularities for a while, that he may come at last with his Fan, and purge them: So neither men nor Devils can

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pluck his Sheep out of his hand, *Jo.* 10. 28. Enemies may touch them; Temptations may wound and buffet them, and ſometimes Captivate his People; but they cannot remove them out of his hand; he will ſtill ſupport and preſerve, all that the Father hath given him.

Fifthly, In this perſonal Union of the Lord Jeſus Chriſt, lies his Mediatorſhip: In theſe two Natures he takes upon him, and undergoes the Office of Mediator. And this is ſo great a deep, that time is too ſhort to give a full Diſplay of the Glory of Chriſt's Mediatorſhip. *Heb.* 8. 6. *But now he hath obtained a more excellent Miniſtry, by how much alſo he is the Mediator of a better Covenant.*

But now &c. That is by vertue of this Union of both Natures in the Perſon of Chriſt, he is become a Mediator of a better Covenant; this we may ſee, if we look back in *verſ.* 1. The Apoſtle ſpeaks of Chriſts divine Nature, who is ſet on the right hand of the Throne of the Majeſty in Heaven; and *verſ.* 2. his humane Nature is ſhewn, called the Miniſter of the Sanctuary, and *verſ.* 3. ordained to offer Gifts: and having ſpoken of Chriſt in both his Natures, he tells us that he is now become a Mediator, betwixt God and Man; a middle Perſon, a days-Man, he hath a Mediety or Middleneſs of Nature, as God-Man, and is a Mediator in regard of his Office, in which Office, the Lord Jeſus ſtands in a double Relation, firſt, to God, ſecondly, to Man; having both Natures, he is intereſted in both parties, the Son of God, and the Son of Man, one with God, *Joh.* 10. 30. *I and my Father are one*: of one Nature, one Will, one Delight, having one Deſign and one Glory.

As

As man he is of the ſame Nature, Fleſh and Blood with fall'n man, *Heb.* 2. 11. 14. 17. He hath the ſame Temptations, the ſame Weakneſſes and Infirmities with them (Sin excepted) that he might have a fellow feeling of the Infirmities of his people, and put on Bowels of Compaſſions, that he might be capable of fulfilling all Righteouſneſs, ſuffering for them, and holding Communion with them, *Heb.* 5. 1. 2.

This Term Mediator, is taken ſometimes in a more large ſenſe, ſometimes in a more ſtrict ſenſe.

Firſt, This Term, as it is taken in a large Senſe, ſo the Lord Jeſus Chriſt is a Mediator, as he is the Head, the middle between God and his Creatures, ſo he is the Mediator of Angels as well as men: It is by him the Angels were made, and in him the Elect Angels are choſen, and by him they are preſerved: for Angels cannot be thought to come to ſuch a State of Felicity, and ſuch near Union with God, but upon the account of a ſecond perſon, *Col.* 1. 20. in the ſixteenth verſe, Chriſt is ſaid to be the Creator of Angels, and in this 20. ver. there's his Mediatorſhip for Angels: *By him to reconcile all things to himſelf, whether they be things in Earth or things in Heaven.* This is a place of very great Difficulty, and hath puzled many Interpreters: ſome conceive it is to reconcile man and Angels together, ſuppoſing the Angels were enemies to fallen man, but by Jeſus Chriſt, brought into a State of Amity: but it cannot be ſo underſtood here; for the Parties reconciled, are not ſaid to be men and Angels, but God, and theſe things: how then is this underſtood? Some therefore conceive, that this Reconciliation is to be underſtood by way of Proportion and Similitude,

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not as if the Angels needed Pardon, for they never sinned; but they stand in need of a Mediator, that they may not sin; for as Creatures, they are mutable, and as subject, in their Nature to sin, as the Devils were; and it is by Jesus Christ they are preserved, and kept in the Favour of God. It is said, all things in Heaven: The Heavens themselves are, or shall be brought into a capacity of meetness, for the presence of God, Saints and Angels, by Jesus Christ, as Mediatour: The Angels are called Elect Angels, 1 *Tim.* 5. 21. And how? but as they are chosen in Christ; for all Election is founded in the Lord Jesus Christ, as a middle Person, as the Head of Election, *Eph.* 1. 4. *According as he hath chosen us in him*; all those Creatures that shall be made, or kept holy, are plac'd in the Lord Jesus Christ. Likewise the Angels are call'd the Sons of God, *Job* 38. 7. *When the Morning Stars sang together, and all the Sons of God shouted for Joy*: Now all Adoption is in the Lord Jesus Christ: If they are reputed as the Sons of God, this Relation must needs be in Christ, who is the onely begotten Son of God: therefore all the Angels must needs have dependance upon Christ, as Mediator, *Eph.* 1. 10. *That in the dispensation of the fulness of time, he might gather together in one, all things in Christ, both which are in Heaven, and which are on Earth, even in him.* Some conceive it is meant of those Saints that were in Heaven, before Christ came to suffer; but that cannot be, it being put in the Neuter Gender, *All things in Heaven*: so that the Lord Jesus Christ is the Mediator of Angels, in that he procures for them Preservation with God: and were it not for a Mediator,

ator, they would never be ſecur'd from Falling.

Secondly, More ſtrictly. Chriſt is called Mediatour in reſpect to God, and fallen Man, coming betwixt them, as a middle Perſon, to make up the Breach, effect a Peace, and reconcile them together, *Heb.* 9. 15. He is the Mediator of the New Teſtament, *Heb.* 12. 24. *And to Jeſus the Mediatour of the new Covenant*, John 14. 6. *He is the Way, the Truth, and the Life*: It is through his Name alone Salvation is to be had, *Acts* 4. 12. He is appointed of God the Father to this end, *Joh.* 3. 16. *Rom.* 3. 25. *Whom God hath ſet forth to be a Propitiation for our Sins*: to be one that may reconcile God to Man, and render him propitious and favourable to him, *Acts* 2. 23. 1 *Pet.* 1. 20. *Heb.* 5. 4. *Joh.* 6. 24. *For him hath God the Father ſealed*: He was annointed and furniſhed with all Abilities for this end, *Iſa.* 61. 1, 2. And he is the onely Mediator, 1 *Tim.* 2. 5, 6. The onely Surety, *Heb.* 8. 6. The onely Advocate, 1 *Joh.* 2. 1, 2. 'Tis God the Son, the Second Perſon, is the only Mediator; 'twas he that made man, and therefore fitteſt for him to re-make him; *It would be a great derogation from Chriſts Honour* (ſaith *Auſtin*) *ſhould another mend and reform that ſpoiled work which he made.* He is fitteſt to reſtore man to the loſt Image of God, who himſelf is the expreſs Image of the Father: 'Tis beſt meet for him to commend the Love of God to man, who himſelf is the Son of the Father's Love: He is the onely begotten Son of the Father, and ſo fit to Adopt others into a ſtate of Sonſhip. As Man alſo, Chriſt hath Right to Redemption-work, *Lev.* 25. 23. As God, he hath Ability to redeem; As Man he was capable to ſuffer: As God, he was able

able to bear up the Humane Nature under Sufferings; As Man, he could bear the Punishment of Sin; As God, he could remove our Sins, and purifie our Natures: As Man, he could compassionate his People; As God, he could help them: As Man, he is capable to tender a Satisfaction; As God, to render it infinite: As Man, he was able to become a Sponsor, a Surety, to make a promise in the behalf of his Seed; And, as God, he could make good his Promise: He can reveal the mind, and disclose the deep things of God, and pour out the Spirit of Grace; He hath all Power in Heaven and Earth, and is able to save to the uttermost: He can exalt his Interest, and subjugate his Enemies under his Feet; He sits at the Right hand of God, and is God with the Father, and Man with Man.

CHAP. IV.

Shewing, what is the Work of Jesus Christ, as he is Mediator.

WE come in the next place, to shew wherein the Office and Work of this Mediator lies: And it will much conduce to the Glory of Christ, to display his Mediatorship.

Now we must consider him in a double Relation. The Lord Jesus Christ hath to deal with two different Parties, where there is a Breach.

1. His Work lies with respect to God the Father.

2. His Work lies with respect to fallen Man.

First, His Work lies with respect to God the Father: And here his Office lies in several particulars.

First, One great part of the Work of Christ, as Mediator, is, to mediate in the behalf of fallen Man, with the Father, so as to procure terms of Reconciliation: Thus a Mediator is to agitate with the offended Person, to bring to terms of Peace: This was the Work of Jesus Christ, from before all time; He did act with God the Father, that there might be a way found out for agreement between him and poor Sinners. This was drawn up in the Covenant between the Father and the Son, as in *Isa.* 42. 6, 7. *I the Lord have called thee in Righteousness, and will hold thy hand, and will keep thee, and give thee for a Covenant of the People, for a Light of the Gentiles: To open the blind eyes, to bring out the Prisoners from the Prison.* Here's the result of Christs Mediation in the behalf of fall'n Sinners: He doth treat with the Father, that he would be pleased to shew pity to fall'n man; and the Father returns this Answer, That he will consent to the terms of Jesus Christ, for the saving of Sinners; that he shall be a Covenant for the People, and give out Salvation to perishing Sinners: So *Isa.* 49. 5. to the 10 vers. The Persons for whom the Lord Jesus Christ mediates, are Jews and Gentiles, and under these are comprised all the Elect of God: And the Father treats, and concludes with Christ, about the saving of these two Parties: *In an acceptable time* (saith he) *have I heard thee, and I will give thee for a Covenant of the People.* All the Elect of God, both among the Jews and Gentiles, shall be called and saved by this Mediation of Jesus Christ.

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But what are the terms upon which the Father consents to the Mediation of Christ, that there shall be Peace for all that come to him?

First, One thing concluded upon between the Father and the Son, is, That the Lord Jesus Christ shall make up the Breach of the first Covenant: There's a Righteous Covenant of God broken, by the Sin of *Adam*, and upon the breach of this Covenant, God is bound, in Justice, to lay Death upon *Adam*, Condemnation upon all fall'n Mankind. Now, that this Blessing may be procured, which Christ mediates for, the Sentence of Death is to be reversed; and this cannot be till the Punishment of the broken Covenant be borne. Now the Lord Jesus Christ voluntarily undertakes to do this, *Heb.* 10. 7. *Then said I, Lo, I come.* All other ways were ineffectual to make satisfaction to the Justice of God for *Adam*'s Sin. Now, when no way could make up this Breach, then Christ comes, and consents to pay the price himself, to be a Sacrifice for Sinners; *Lo, I come to do thy Will.* What is the Will of God? Why, that Mercy and Justice be reconciled. Justice was all for Punishment; Justice would not be satisfied till the Penalty was executed: Now Christ must come in the Sinners room, and undergo the Penalty of this broken Covenant. Sayes God, *In the day thou breakest this Covenant thou shalt dye*; therefore Christ must come and dye. This is one of the terms; If the Lord Jesus Christ will be a Substitute in the room of the Offender, and undergo the Punishment, then he will take off the Condemnation, *Rom.* 8. 3. *For Sin condemned Sin in the Flesh*, that is, in the Flesh of Christ, Justice must be satisfied. The Law

could not do this: God ſends his Son, and he muſt undergo the curſe, *Gal.* 3. 13. And this the Lord Jeſus Chriſt did conſent unto.

Secondly, Another thing required is, That the Lord Jeſus Chriſt ſhould obey the Precepts of this Covenant perfectly, in his own Perſon, in the behalf of all his Seed: That God might have no Quarrel with the Children of the Covenant, Chriſt muſt dye to make up the former Breach of this Covenant: He muſt obey, to fulfill the End of the Covenant; he was not only to undergo Sufferings, but he was to complete all active Righteouſneſs: and this the Lord Jeſus Chriſt conſented to. Hence he ſaith, *It behoveth us to fulfil all Righteouſneſs*, Mat: 3. 15. *God ſent forth his Son, made of a Woman, made under the Law*, Gal. 4. 4. The Lord Jeſus Chriſt, as Mediator, becomes obliged to the preceptive Law of God, and muſt in his own Perſon fulfil all the parts of this Law, and muſt work out a perfect Holineſs and Obedience, that the firſt Covenant might be fulfilled, if Salvation be obtained.

Thirdly, Another thing which the Father and Jeſus Chriſt agree upon, about this Work of Reconciliation, is, That the firſt Covenant, to all its demands, being fulfilled, and there being nothing now to lay in againſt the Believer from this Covenant; that Salvation may be ſure, he concludes to make a new Covenant; which, that it may be faultleſs, Jeſus Chriſt ſhould now become the Surety of another, and better Covenant. The firſt Covenant God found fault with, and therefore he thinks upon a ſecond, that may be effectual to all the ends of Salvation-grace, *Heb.* 8. 7, 8. *For if that firſt Cove-*

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nant had been faultleſs, then ſhould no place have been ſought for the ſecond: for, finding fault with them, he ſaith, Behold, the dayes come, when I will make a new Covenant with the Houſe of Iſrael and Judah. As if the Lord ſhould ſay to his Son, The firſt Covenant will never anſwer thy Propoſals, to ſave fallen Man, and that thy Seed may be bleſſed, therefore there ſhall be a new Covenant drawn, that ſhall be effectual to the ends of Salvation; and thou ſhalt be the Head and Mediator of this Covenant; this was the agreement between the Father and the Son. Now Jeſus Chriſt becomes the Angel of this Conant: God agrees with Jeſus Chriſt for fallen man: Jeſus Chriſt covenants with the Father, in the behalf of all his Seed, that he will bring them to Life: He promiſes to work in them and for them all that is required to Salvation, and that they ſhall be ſaved to the uttermoſt, *Heb.* 7. 22, 25. *By ſo much was Jeſus made a Surety of a better Teſtament: wherefore he is able to ſave to the uttermoſt.* Thus he becomes an Engager to the Father in the behalf of all Believers. O Friends! this is a glorious Myſtery; I fear too few are inſighted in the glorious Work of the Mediatorſhip of Chriſt. The Lord Jeſus Chriſt becomes a Surety, not only to pay the Debt, but to perform the Condition. A Surety, or a Sponſor, is one that promiſes and undertakes in the behalf of another, to fulfill what he was bound to do. Thus the Lord Jeſus Chriſt hath performed this firſt Office of a Mediator, by drawing up an Agreement between God and fallen Man, by bringing the Father to terms of Reconciliation.

Secondly, The terms being thus concluded up-

on, the ſecond part of this mediatory work of Chriſt is, that he actually ſet about this Obedience and Suffering, and make good the Agreement between the Father and himſelf; and this he did in the fulneſs of time; he comes and actually accompliſhes all his Promiſes to the Father, in point of Merit and Satisfaction. There are two great things Jeſus Chriſt is to do, in order to the fulfilling of this Promiſe to the Father, in behalf of his Seed: Firſt, meritoriouſly procuring the things for them; and Secondly, efficaciouſly applying what he procures, *Heb.* 9. 15. *And for this cauſe he is the Mediator of the new Teſtament, that by means of Death, for the Redemption of the Tranſgreſſions that were under the firſt Covenant, they which are called might receive the promiſe of eternal Inheritance.* There could be no Redemption of them that were bound and caſt by the Statute of the firſt Covenant, but by Chriſts Sufferings; therefore Chriſt did actually lay down his Life a Ranſom for all his Seed. 1 *Pet.* 3. 18. *For Chriſt alſo hath once ſuffered for Sins the juſt for the unjuſt, that he might bring us unto God.* 2 *Cor.* 5. 21. *He hath made him to be Sin for us*: By way of Stipulation and Agreement, he was made a Sin-offering, he did actually undergo all thoſe Sufferings while he was on Earth, which was a full ſufficient, equal, juſt, valuable, and proportionable Satisfaction to divine Juſtice, all that it could demand, *in foro judicii*; Juſtice hath nothing more to charge; the Extremity and Rigour of the Law was fulfillled; and whatever the Believer ſhould have ſuffered in his own perſon, was all born by Chriſt. 1 *Tim.* 2. 6. *Who gave himſelf a Ranſom.* ἀντίλυτρον, as *Gomarus* obſerves, ſignifies an equal price

price of Redemption, an Eye for an Eye, a Tooth for a Tooth, *caput capite redimo*, ſaith *Ariſt.* So full is this Satisfaction made by Chriſt, that God declares himſelf well pleaſed. *Matth.* 3 17. So great was the delight and Pleaſure that God took in his Sons Satisfaction, as that by an audible Voice from Heaven, in the Preſence of men and Angels, he diſcharges him, and gives him an Acquittance.

Again, This Satisfaction muſt needs be full, becauſe upon the very Promiſe of this Ranſom, when the Concluſion was made between the Father and the Son, did the Lord let his Priſoner free, and give the purchaſed Poſſeſſion to the Seed of Chriſt, before ever Chriſt did fully pay the Debt: as much as to ſay, aſſoon as ever the Lord Jeſus Chriſt gave Bond for the payment of this Debt, the Father gives out the Fruit of it, and ſo all the Saints that were ſaved before Chriſt came, were ſaved by Virtue of this Promiſe of Chriſt to the Father, fully to pay the Debt; and the Spirits of juſt men, were made perfect with God before Chriſt came into the World, upon the account of this compleat Satisfaction afterwards to be made.

Again, A Proclamation is ſent out from Heaven, upon the Death and Reſurrection of Chriſt, that now Peace is made for fallen man, upon the terms of Sinners coming to and receiving of the Lord Jeſus Chriſt: now God would never have ſent forth this Proclamation from Heaven, had not the Satisfaction Chriſt made, been compleat and full. *Matt.* 11. 28. Come unto me, whoever you be, let your Burdens be never ſo great, your Wearineſs never ſo much, your Dangers never ſo many, come unto me, and I will give you reſt: thus he

proclaims in the great Feaſt. *Joh.* 7. 27. *If any man thirſt, let him come unto me and drink*, be he what he will, here's enough to ſatiate his Soul, if he comes; here's Redemption procur'd: And upon this, by the joynt Agreement of the Father and Son, a Commiſſion is given to a certain number of men, to preach the Goſpel and tender Reconciliation to loſt Sinners, *Luke* 24. 47. *And that Repentance and Remiſſion of Sins ſhould be preached in his Name among all Nations*, Mark. 16. 15. *And he ſaid unto them, go ye into all the World and preach the Goſpel to every Creature.* O Friends! Theſe are glorious things, if they be but believed. Tenders of Life muſt be made to all the periſhing World, that all may know, that this was a full and ſufficient Ranſom which Chriſt gave, and that the Father was compleatly ſatisfied with it.

Again, Upon the Fathers actual Acceptance of Chriſts Redemption and Mediation, he doth give out begun Salvation to Believers, they are admitted to the actual Enjoyment of this purchaſe; ſo all Believers upon their Reception of Chriſt, have the Spirit of Chriſt given them, which to them is begun Salvation, a Seal of Glory, the firſt fruits of Heaven, 2 *Cor.* 1. 22. *Who hath alſo ſealed us, and given the earneſt of the Spirit in our Hearts.* Now ſeeing the Father, upon the receiving of this Payment made by Chriſt, delivers out Grace, and therein the Beginnings of Glory, to all that ſavingly cloſe with Chriſt, therefore this price paid by Jeſus Chriſt, muſt needs be compleat and full

That's the ſecond thing that this Mediator doth, he doth actually pay down the price the Father demands, and this becomes a full Satisfaction to divine

divine Juſtice, for every Soul that doth ſavingly cloſe with Jeſus Chriſt.

Thirdly, Another thing the Lord Jeſus Chriſt doth as Mediator, is this. By his ſhed blood, he ſeals to, and engages with the Father in the Behalf of Believers, that they ſhall abide with God in his Covenant, and ſhall no more wickedly depart from him: we have ſhewn before, that this was one of thoſe Terms agreed upon, between the Father and the Son; that Jeſus Chriſt ſhould be the Surety of another and better Covenant: and here the Lord Jeſus Chriſt ſtands actually bound for the Preſervation of all the Saints to Glory. O if Souls had this Truth let into their Hearts, it would wonderfully prevent many ſtumbling Blocks by reaſon of their Unbelief: he ſtands bound to the Father, as a Sponſor or Surety, in the Behalf of Believers, that he will work all in them, and for them, that tends to the Salvation of their Souls: for in this new Covenant, God doth not deal with man, but by a Surety; mans ſingle Bond will never paſs more in the Court of Heaven; no, it was broken in *Adam*'s Fall, and God made no more Covenant with man upon theſe Terms: there muſt be a Surety; hence he is ſaid to be the Surety of a better Teſtament, *Heb.* 7. 22. So that that which is to be wrought in and by Believers, the Lord Jeſus Chriſt undertakes to do, *Rom.* 8. 4. *That the Righteouſneſs of the Law might be fulfill'd in us*: That is, that Righteouſneſs which the Law requires, even a perfect Conformity to the will of God, might be fully found in Chriſt our Head, for us and in us, by way of Imputation and Application through Faith; by vertue of the Union be-

between Chriſt and his Members, all the Righteouſneſs and Obedience, which was wrought in Chriſt's own perſon, as their Head, Redeemer, and Mediator of this new Covenant, is imputed to them as their Obedience and Righteouſneſs, and accepted of God the Father, as if it were done by them; and ſo it is fulfilled in Believers: ſo that the Lord Jeſus Chriſt ſtands engaged to the Father, for the Obedience of all his Seed, that it ſhall be wrought in them, and for them, in Truth, and Sincerity. And he begins to place this inward Conformity to God, in the Soul, when he doth new create it in the Image of God; there is ſomething in every part and Faculty of the believing Soul, that correſponds and anſwers to the Holineſs of God, though but in Part and Degrees, in their Underſtandings, ſomething of the true Light of God: in their Wills ſomething of real Conformity to the Will of God: a gracious Soul would be holy as God is holy. O ſays the poor Believer, I cannot evidence that Holineſs I ſhould, but God knows, I would be holy, I would caſt off every Sin, I would perform every Duty in a right manner: ſo in the Affections, there is the Seed of divine Love to God, his Will, and Holineſs; there is ſincere Love, though but in part, and imperfect: but ſeeing this Holineſs begun in the Saints in Truth, is but in part, and full of Spots; Chriſt comes, in the next place, and preſents his ſpotleſs Obedience in the Behalf of Believers, and by Vertue of this myſtical Union between Believers and Chriſt, this Holineſs of Chriſt is the Holineſs of Believers, and God accepts of it as their Holineſs: O if Souls did but ſee more into this,

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they would not take up all their ſtanding upon their own Legs, and ſee their Happineſs or Miſery lye in their compleat or incompleat Obedience, but they would ſee all Holineſs lye in Chriſt: hence you ſee the meaning of that Scripture, *Rom.* 5. 19. *By the Obedience of one, many are made righteous.* God looks upon ſincere Souls as preſented in Chriſt, that ſo far as Chriſt is holy, they are holy in him; for all the Obedience and Holineſs of Chriſt as Mediator, is the Obedience and Holineſs of his People; for what he did was not for himſelf, but for his people. And thus much of the firſt, how this Mediator deals with God the Father for fallen man.

Secondly, The Lord Jeſus Chriſt as Mediator, deals with men the other party too. Now this he doth.

Firſt, As an Interceder to Sinners in the Behalf of God the Father, he comes and treats with men, by virtue of his Mediatorſhip, to draw and perſwade them to Terms of Reconciliation, 2 *Cor.* 5. 18. *All things are of God, who hath reconciled us to himſelf by Jeſus Chriſt, and hath given us the Miniſtry of Reconciliation.* The Lord Jeſus Chriſt comes as the Meſſenger of the Lord, and delivers over Counſel, and tenders God the Father to Sinners: this he doth in his perſon: verſ. 19. *God in Chriſt reconciling the World to himſelf*; By his Miniſtry, in opening the Goſpel to Sinners, diſcovering thoſe great Tranſactions between the Father and himſelf, and the great willingneſs of God to be reconciled, and inviting loſt Souls to himſelf. *verſ.* 20. *We pray you in Chriſt's ſtead be you reconciled to God.* You ſee the Errand of the Goſpel to you,

(Souls)

(Souls) and the Buſineſs of Chriſt in every Sermon, it is to bring you to a willingneſs to accept of the Terms of Reconciliation, to come over to God by Jeſus Chriſt, that you may be ſaved.

Secondly, By giving out the holy Ghoſt, by which Sinners are effectually called, and adopted into the Sonſhip of God; this is neceſſary in order to the Application of what the Lord Jeſus Chriſt hath done in his own perſon, whilſt on Earth: he promiſed when he left the World, to ſend the Spirit in his Room, ſeeing it is of neceſſity, he muſt go away and take poſſeſſion of the Kingdom of Glory for his people, and muſt go within the Veil, as the great High-prieſt; therefore that this Work might go on in his Abſence, the comforter muſt come. *Jo.* 16. 7. *If I depart I will ſend him unto you.* And what ſhall he do? *He will reprove the World of Sin, of Righteouſneſs, and Judgment, verſ.* 8. *He will guide you into all Truth,* verſ. 13. So that the Lord Jeſus Chriſt ſends the Spirit in the Goſpel, to make all the Adminiſtrations of it effectual, to ſuch as ſhall be ſaved. All that Miniſters can do, cannot remove the thick Veil, that is, upon the Minds of Sinners, we cannot give eyes to ſee, nor Ears to hear, it is the work of the Spirit, it muſt be an Almighty power, muſt open this two leafed gate, and let in Jeſus Chriſt into the Heart; it muſt be by the Almighty Power, and Energy of the Spirit, that the work becomes ſucceſsful to any Soul, we find it ſo. How many precious Sermons are caſt away upon flinty Hearts, they will not bow nor turn till the Spirit comes; therefore the Lord Jeſus Chriſt in the exerciſe of his Mediatorſhip pours out the Spirit, *Gal.* 4. 6. *That we might receive the Promiſe of the Spirit through Faith. Gal.* 3. 14. Or the promi-

promiſed Spirit through the Word of Faith; for Faith cannot be had till the Spirit be had: Faith comes by hearing; *How received ye the Spirit, by the Works of the Law, or by the hearing of Faith?* Gal. 3. 2. There's no ſuch Commiſſion given at all to the Law, to give out the Spirit; it is by the hearing of Faith, by the opening this Box of precious Ointment, this bleſſed ſavour comes to Sinners: till that be done, no Converſion-work can be done; till the Spirit enters the Soul, Jeſus Chriſt cannot enter the Soul: the Spirit of Chriſt is the harbinger, and goes before, and makes way for this bleſſed Mediator, to come into the Sinners heart: the Spirit is tendred to all, but the Lord gives it to whom he pleaſes; for it is as the Wind that blows, *Joh.* 3. 8. *So is the way of the Spirit:* thus the Lord Jeſus Chriſt gives the Spirit to all that come to him, and by this he carries on his Mediatory work.

Thirdly, Another thing Jeſus Chriſt doth with reſpect to men, in the exerciſe of his Mediatorſhip; He applies his Redemption-work to all thoſe that do believe in him, he makes over himſelf, and all that is his, by a free Donation, to all that receive him, *Rev.* 3. 20. *If any man open the door, I will come into him, and will ſup with him*: The great work is to get open this bolted door of the Heart to Jeſus Chriſt, and when the door ſtands open, and the Sinner conſents to take Chriſt, and eſteeming it a good Bargain to have him, upon the moſt coſtly Terms; then he makes over himſelf to the Soul, *I will ſup with him*, I will impart my Spiritual refreſhings to him, I will give my ſelf to him, he ſhall feed upon my Fleſh and Blood: we have an Overture made, *Rev.* 21. 6.

I will

I will give to him that is a thirſt of the Fountain of the Water of Life freely, So *Rev.*22.17. When once God hath brought the Sinner to a thirſt for Chriſt, to a ſenſe of his Miſery without Chriſt, that he cannot live without him; when the Sinner is perſuaded to believe in him, and give up himſelf to him; then the Lord Jeſus gives out himſelf, his Spirit, theſe Waters of Life, the Waters of Regeneration; then he puts the Believing Soul into the poſſeſſion of Life and Righteouſneſs, of Grace, and an earneſt of Glory. He gives to ſuch, a Right and Title to all that is his, *Joh.* 1. 12. He gives out to them the fruit of his Sweat and Bleeding, the fruit of his Groans and Dying, as they are capable to receive. He died that they might have Life, and have it more abundantly: He was made Sin for them, that they might be made the Righteouſneſs of God in him, 2 *Cor.* 5. 21. And now he is performing this, and ſtrips the poor Soul of his filthy Garments, and takes away the filth of Original and Actual Sin, and comes and cloaths the Soul with Righteouſneſs, and puts his fair Ornaments upon it, and makes it as a fair Jewel in the ſight of God; and when the Soul hath beſpotted his own Garments, Chriſt comes and cloaths him with pure Rayment: So that here's alwayes Work for Chriſt to do for his People, whilſt on Earth, to apply the fruits of his Purchaſe.

Fourthly, The Lord Jeſus Chriſt, in purſuing his Mediatorly Work, doth take upon him the Work of an Interceſſor in Heaven, and Advocates in the behalf of all his People; He hath done all that was needful for him to do on Earth, and now he is entred into the Heavens, and ſate down at

the Right hand of God, and ever lives to make Intercession for the Saints, *Heb.* 7. 25, 27. That is his Work now in Heaven, to perform that part of his Priestly Office, as is needful for him to do, as a Mediator there.

CHAP. V.

Wherein is opened the glorious Advocateship of Christ, with the unspeakable Comforts and Advantages thereof.

THere are two parts of Christs Priesthood; (1.) His Satisfaction. (2.) His Intercession. The first I have spoken to already, and proved, That the Lord Jesus, by his Active and Passive Obedience, hath satisfied the Law of God, and made a full Atonement for the Sins of all Believers; that he underwent all that they were bound to undergo, and that in their Name, Room, and Stead, for their Sakes, *Heb.* 7. 22. *Gal.* 4. 4, 5. *Rom.* 5. 19. This he did by his Active Obedience, and also by his Passive, *Isa.* 53. 4. to *vers.* 7. *Gal.* 3. 13, 14. *Joh.* 1. 28, 29. And by this one Offering of his, hath he perfected them that are sanctified for ever, *Heb.* 10. 14. by way of Merit; that God hath no more now to charge on Believers, by way of Punishment for their Sins, seeing Christ hath borne it in his own Body for them on the Tree. By this he hath obtained Salvation for them: that's the first part of his Priestly Work.

But,

But, Secondly, Having dispatch'd his Expiation, 'tis needful that he carry on his Application of this Obedience and Suffering to them; and this is done by his interceding in Heaven for them. Now, because so much of the Riches of Christ lies in this part of his Mediatorly Work, and it is of such infinite Concernment, as to the Faith, Comfort, and Advantage of Believers, therefore, I shall speak the more fully to this Subject, and shall prove,

1. *That the Lord Jesus Christ, God-Man, doth now sit down at the Right Hand of God, Interceding there in Heaven.*
2. *How the Lord Christ carries on this Work of Intercession in Heaven.*
3. *For whom he doth intercede in Heaven.*
4. *What he doth intercede for.*
5. *Why the Lord Jesus Christ, as a Mediator, carries on this Work of Intercession.*
6. *What are the unspeakable Comforts and Advantages that flow from this Intercession of Christ.*

First, *Jesus Christ doth now sit down at the Right Hand of God, and is entred upon the Work of Intercession.*

There are two Arguments to prove this.

First, The nature of the Office the Lord Jesus Christ hath undertaken now in Heaven: He hath taken on him the Office of an Advocate, on the behalf of his People. 1 *Joh.* 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous*; παράκλητον: This word is ordinarily rendred a Comforter, when applied to the Holy Ghost; but when spoken of Christ (as *Gomarus*, and other Learned men affirm) it is taken for an Advocate, or

or one that undertakes the Cause of another; an Attorney, or Officer at Law, that appears in Court for one that is there concerned and accused, to look after, and plead his Cause: He is one that is, by Law, deputed and set apart to that Office, and so is bound to do his utmost for his Client, as for himself: Thus is Jesus Christ set apart, and deputed, by the Father, to this Office of Advocate and Intercessor, *Joh. 6. 27. For him hath God the Father sealed.* That is, appointed, set apart, and confirmed to be Mediator and High-Priest, *Psal. 110. 4.* That he might satisfie for the Sins of his People, and sue out the Benefits of it for them.

Secondly, Christs Fidelity in the Performance of this Work, proves he is now in Heaven, interceding. He cannot be content to have a Name and no more; he is faithful in things pertaining to Men. The Lord Jesus Christ did actually carry on this Work of interceding for his People, before he took their Nature upon him, and came into the World, *Isa. 53. 12. He bare the Sins of many, and made Intercession for the Transgressors.* Upon his Deputation to this Office, and by vertue of the Sacrifice to be offer'd, he did, ever since the Fall, mediate for his People, and put on Bowels for them. *He carried them all the dayes of Old, Isa. 63. 9.* whilst he was in Heaven, ever since *Adam's* Fall, assoon as he had any Seed on Earth. Again, Christ was faithful in this Work of Mediation and Intercession, whilst on Earth, *Heb. 5. 7. Who in the dayes of his Flesh, when he had offered up Prayers and Supplications, with strong cries and tears.* Those cries and tears he put up were for his People, not for himself, he needed it not; He was willing to

be subject to his Fathers Will, to drink of the Cup the Father gave him to drink; But he prayed for the conversion of those the Father had given him, and prayes for the Salvation of his People, *Joh.*17. 19, 20. *Luke* 22. 32. And this he doth now he is in Heaven; he carries on this Work there in his Humane Nature: *He is entred into Heaven it self, there to appear in the presence of God for us*, Heb.9.24. It is a Metaphor taken from an Attorney, that appears in the behalf of his Clients: So Jesus Christ is at the Right hand of God making intercession, by way of Office. When Satan or the Law doth accuse Believers, there's Christ at the Bar, ready to make answer for them, to plead the Cause of his Clients, and procure their Justification: the Apostle makes use of Christs Intercession to this purpose, *Who shall lay any thing to the charge of God's Elect? It is God that justifieth: Who is he that condemneth? it is Christ that died; yea rather, that is risen again, who is even at the right hand of God, who also maketh Intercession for us*, Rom. 8.33, 34. So Heb. 6.19,20. *Which Hope we have, as an Anchor of the Soul, both sure and stedfast, and which entreth into that within the veil; whither the Fore-runner is for us entred, even Jesus, made an High-Priest for ever.* By an entrance within the veil, was typified out Heaven, Glory. As the High-Priest entred within the veil, so Christ, as an High-Priest, is now in Heaven, to carry on Redemption-work: He is there to oppose all Designs against his People, and secure them against all the Impleadings of their Enemies; He ever lives to make Intercession, *Heb.* 7.25. The word signifies, to attain the Mark, as an Archer doth; or he that throws Darts hits the

the Mark, so the Lord Jesus Christ intercedes so as to prevail.

Secondly, *How doth Christ intercede in Heaven?*

Ans. 1. *Negatively*, Jesus Christ doth not intercede in Heaven, *Figuratively*, As if his Intercession were no more but the vertue of his Merit, as *Abel's* Blood is said to speak, *Heb.* 12. 24. But formally as one that takes upon him the Cause of his sinning, suffering people.

Secondly, he doth not intercede *Charitatively*, by way of Courtesie and Kindness, which he might do or leave undone, as he pleaseth; but officially by way of Office and Trust committed to him, for so he is our Advocate, 1 *Joh.* 2. 1.

Thirdly, Neither doth he intercede *Precario*, in such an humble manner and Mode of Supplication of bowing the Knee, and submissive Intreaties with Cries and Tears, as the Saints do, and as once he did whilst on Earth; for this is inconsistent with that State of Majesty and Glory, he is in at the right hand of God, *Heb.* 1. 3. But *Authoritatively*, by way of Right and Power, as one that hath deposited a sufficient Price, and now demands his Captives, as one that hath made a Purchase, and now requires the thing purchased, as one that hath deserved what he moves for, and hath Power, as God, to bestow:

Secondly, *Affirmatively*, and so.

First, Christ's Intercession in Heaven is, by his appearing there for us, as our Mediator and Surety, presenting his person, God-man, as our Agent and High-priest, *Heb.* 9. 24. As the High-priest of old did appear in the holyest of all, with the Names of the twelve Tribes on his Breast and

Shoulders, for a Memorial before the Lord, *Exod.* 28. 9. to 22. to which, says one, the Church alludes, *Cant.* 8. 6. *Set me as a Seal on thy Heart, as a Seal upon thy Arm*, as a Manifestation of his Love; so Christ's interceding, is his appearing in the behalf of his People, as their Advocate; and Christ's sitting in Heaven, in this Relation to his people may be called his interceding.

Secondly, By presenting his Obedience and Sufferings before the Father on their behalf, that they might have the Benefit of it, and that God would in Justice, communicate the Fruits of it to all his Seed, 1 *Joh.* 2. 1, 2. A type of this we might see in the High-priest's bringing the blood of the Sacrifice within the Veil, and sprinkling it on the Mercy Seat, *Lev.* 16. 11. to 17. First he killed the Sin-offering, and then brought in the Blood before the Lord within the Veil; without which his Act was not compleat. Thus Christ first sheds his Blood on Earth, for his People, then enters into Heaven, there to present his Blood for us, *Heb.* 8. 4.

Thirdly, By declaring his Willingness, that his People should have all that Mercy and Salvation which they need, and that he purchases for them, *Joh.* 17. 24. *Father, I will that those whom thou hast given me, be where I am*; Father, I will that my Children have their due: 'tis true, they have sinned but I have suffered, they have fallen short but I have fulfilled all Righteousness; thou knowest I obeyed for them, and dyed for them, that all which thou hast promised might be made good to them: and Father, I will that Justice be done for them in Heaven; and I will, that this and the

other

other Mercy be given out to them here, according as their Necessities and Capacities require; whilst Christ was on Earth, he came to do his Fathers Will, and now he is in Heaven, he must in all things have his own, *Joh.* 11. 42.

Thus much may be understood by the manner of Christ's Intercession in Heaven.

Thirdly, *For whom doth Jesus Christ intercede in Heaven?*

Answ. For all that come to God by him, *Heb.* 9. 27. For all that do believe in him. *Joh.* 17. 20. Some despairing Sinners may be ready to say, alas! this is not for me, I am unworthy of so choice a Mercy: will Christ plead for such a grace-abusing wretch as I? Why Sinner, if thou art one that comest over to Jesus Christ, and believest on the Son, thou mayest lay claim to this Advocate in Heaven, and confidently expect the Benefit of his Intercession.

Again, The Lord Christ intercedes for all his People on Earth, *Joh.* 17. 11. *And now I am no more in the World, but these are in the World, holy Father keep, through thy own Name, those whom thou hast given me.* The Saints on Earth are the Subjects for whom he intercedes: particularly, for his sinning people: he made Intercession for the Transgressors, *Isa.* 53. 12. Some trembling Soul may say, Christ's Intercession is for them that are holy, but I am vile; but know, O Soul, Christ interceeds in Heaven for his people that sin against him, 1 *Joh.* 2. 2. Again, Christ intercedes in Heaven for his weak and impotent people, that are compast about with Clouds of Infirmities, he hath a special Respect to these, as a tender Father hath

to a weak Child; Christ's grace was sufficient for *Paul*, when his own fail'd under the horrible Buffetings of *Satan*, 2 *Cor.* 12. 9. Such as are weak in themselves, that know not how to pray, or wait upon God in any holy Duty as they should; these are the Persons Christ pleads for to help them, such as are ready to be overcome by Temptations; *Simon, Simon, Satan hath desired to have you, that he may sift you as Wheat, but I have prayed for thee, that thy Faith fail not*, Luke 22. 31. 32. Poor tempted Souls, hurryed up and down, sometimes assaulted with blasphemous Thoughts, then poysoned by ugly Temptations, put upon this Sin, and then the other Sin, every day the Devil following them with new Temptations, laying in new Batteries against them: Now the Lord Jesus Christ sits at the right hand of God, interceding for these.

Again, Christ intercedes in Heaven for his suffering People, such as are in danger of being overcome by their Enemies, and have no Might, and none to intercede for them, *Isaiah* 59. 16. Sore Judgments there were upon the People of God, and that justly; for their Transgressions, no Righteousness of their own to plead for them, nothing at all that could justly intervene between Wrath and them: Now in this case Christ steps in, and he intercedes, and brings Salvation. These are the persons Christ intercedes for in Heaven.

Fourthly, *What doth the Lord Jesus intercede for in the behalf of his People?*

First, One thing he pleads for is, for their Preservation in the World, and from the Evil of the World, *Joh.* 17. 15. *I pray not that thou shouldest take*

take them out of the World, but that thou ſhouldſt keep them from the Evil. This implies, Chriſt's mind is his People ſhould continue in the World till their Work be done; that neither Sin nor Danger may cut them off till their full time be come; but that they may be kept from Evil; from the Evil of Temptation, and the Evil of Perſecution.

Secondly, He intercedes for the Sanctification of his People; and this is a glorious Priviledge indeed, *Jo.* 17. 17. *Sanctifie them through thy truth; thy Word is truth*: By the word of thy Truth, make them partakers of thy Holineſs; *For their ſakes I ſanctifie my ſelf, ver.* 19. I ſet apart my ſelf, now on Earth, as an High-Prieſt and Mediator. And why ſo? *That they may be ſanctified through the Truth.* It may be a poor tempted Soul hath beg'd for Grace, but finds no anſwer; as *Paul* prayed twice, thrice, many times without return; but Jeſus Chriſt intercedes, who will prevail; and becauſe he prayes, they ſhall obtain, according to the meaſure of Chriſt, and in his time.

Thirdly, The Lord Jeſus Chriſt pleads in Heaven, for Believers Union with himſelf, and with one another, *Jo.* 17. 11, 21, 22, 23. *Holy Father, keep, through thy own Name, thoſe whom thou haſt given me, that they may be one, as we are: That they all may be one, as thou, Father, art in me, and I in thee, that they alſo may be one in us; I in them, and thou in me, that they may be made perfect in one.* This he died for, to gather his People into one, and this he will procure in due time. Their Union with himſelf ſhall be inſeparable; their Communion may be interrupted, but their Union can never be broken. And it is a matter of Comfort to Believ-

ers, that grieve for the sad Breaches amongst Saints, how that Christ intercedes in Heaven for their Union, who cannot be denied.

Fourthly, The Lord Jesus Christ intercedes for his Peoples Succour, and support, under, and deliverance from Temptation, *Luke* 22. 32. *I have prayed for thee, that thy Faith fail not.* Ah Soul! Art thou followed with new Temptations every day? Doth the Devil vex thee, casting in wicked, vile thoughts, that do make thee tremble, pulling and hauling thee? Fear not, saves Christ, the Devil shall not prevail. O, saves a Soul, What shall I do for Faith? I cannot take hold of this, and the other Promise. Why, Christ in Heaven pleads for Believers, that their Faith shall not fail, shall not sink away, nor faint in the day of Temptation, *He will not suffer you to be tempted above measure*, 1 Cor. 10. 13. *He will make a way to escape.* As sure as Christ himself hath escaped from Satan, and Dangers unto Glory, so sure shall Believers pass thither also. O Soul! thou canst not tell how to pray; this and the other wicked thought hurries thee; Faith and Hope, all seem to be gone: but, O, what a blessed thing is this, that there is a Mediator in Heaven to pray for thee!

Fifthly, Jesus Christ intercedes in Heaven for the Pardon of all the Sins of his People, and for the enjoyment of his Fathers favour, *If any man sin, we have an Advocate with the Father*, 1 Joh. 2. 1. That's part of Christ's Work in Heaven, to Advocate in regard of their Sins: So *Joh.* 17. 26. *That the Love with which thou lovest me may be in them.* I have purchased thy Favour for them, and Peace with thee, by my own Blood; therefore, Father,

O

O take not away thy loving kindneſs from them: O, do not be angry with them for ever. O, what a wonderful Priviledge is this! Chriſt is not contented that his Father love them with an ordinary and a common Love; but his Will is, that the ſame Love with which the Father loved Chriſt, as Mediator, be beſtowed upon them.

Sixthly, The Lord Jeſus Chriſt Advocates in Heaven for the ſupply of all the wants of his People, *Phil.* 4. 19. *My God ſhall ſupply all your need, according to the Riches of his Glory, by Jeſus Chriſt.* Obſerve the ground, and meritorious cauſe of all the Supplies of the Saints Needs, is the Riches of Chriſt in Heaven; the Riches of Chriſts Interceſſion. O! when the poor Believer goes mourning under a ſenſe of this, and the other Want, Chriſt in Heaven is interceding for them. O, ſayes one, I want a ſoft Heart; a Heart to love God: I want more power over Corruptions and Temptations: More Humility, ſayes another: O, my proud heart! I want more Patience; I am fill'd with the Fire of Hell: I want more Purity, unclean Thoughts lodge in my Soul: but Chriſt in Heaven is interceding for them, thus. Father, There's a Child of mine wants a ſoft Heart; I will that thou give it to him; there's another goes complaining for want of more power over Corruptions; I will that thou grant it to him: Another wants Bodily ſupplies; he is in ſtraits in the World, and knows not what to do; Father, thou haſt made me Heir of all things, and I will that thou give him ſome of mine Inheritance. O that Believers did know this! when they are pining away in their ſtraits,

that

that they would look to Jesus, and by Faith see him interceding for them.

Seventhly, Another thing Christ pleads in Heaven for, is, the subduing of all the Enemies of his People: Whatever is like to endanger their well-being, in their work of glorifying God, and in their way to Glory with God, Christ pleads that it may be removed. Are the Snares of the World like to carry away one? the Snare of Prosperity, or vain Company, like to ruin another? Doth the Flesh lust against the Spirit, and ready to reduce it into Bondage? Christ pleads in Heaven for the destruction of these Leviathans; and will, in his own time, bring down all the Enemies of his People; Yea, *Gog* and *Magog*, and all the implacable Adversaries of *Sion* must be subdued, because Christ intercedes for it, and Reigns till he hath put down all Enemies under his Feet, 1 *Cor.* 15. 25.

Eighthly, He intercedes for his Peoples Consolation; He seems to be much concern'd in this, that his People be of good cheer in the World, *Joh.* 16, 33. *Be of good cheer*, Pluck up your Spirits, walk comfortably, *I have overcome the World for you, I will not leave you comfortless*; I will not leave you in danger of overwhelming: Christ takes care that his People be not overladen with trouble, but that they have comfort in due time.

Ninthly, The Lord Jesus Christ pleads for their thorough and compleat Salvation, for their preservation in Grace, and their sure and certain enjoyment of Glory. *Wherefore he is able to save to the utmost, because he ever lives to make Intercession*, Heb. 7. 25. Whatever their dangers, straits, and hazards be, Christ intercedes in Heaven, for

their

their utmost saving, thorough all, and from all. The gracious Soul miscarries sadly, this, and the other time; in this, and the other matter: he falls dangerously, and bruises his Bones; but Christ pleads in Heaven, that this might not prove a mortal wound: *Father, I will that those whom thou hast given me, be with me where I am, to behold my Glory, Joh.* 17. 24. All his Glory, that he hath purchased with his Blood, is for his People. As a Father, if he gets a large Estate, his Children shall fare the better for it, he will leave it all to them; so Christ in Heaven intercedes, Father, I will that my Children may share with me in my Glory; may Reign, and sit on Thrones, and be crowned with Immortality with me. *Where I am, there shall my Servant be.*

Thus you see what Christ intercedes for in *Heaven.*

Fifthly, *Why doth the Lord Jesus Christ intercede in Heaven?*

First, Because he hath undertaken this Work for his People: He is their Advocate, 1 *Joh.* 2. 1. He is an Officer in Heaven for them, and hath undertaken their Cases; and being bound, he will be faithful: He is there, as their Fore-runner, and his Fidelity lies at stake, to make their way plain to Glory. If they come not after, how can he be their Fore-runner?

Secondly, Because of his Interest in them, they are very near to him, they are his own. *Having loved his own, that were in the World, Joh.* 13. 1. Persons use to love their own. The World loves its own; therefore is Christ so concern'd in the welfare of his People, because they are his Propri-

cty.

ety; They are his Friends, *Joh.* 15. 14, 15. *Ye are my Friends, I have called you Friends.* And will not a man concern himſelf about his Friends? There's never a man on Earth, that hath a Friend ſo near his heart, as the Saints are to the heart of Chriſt; They are his Brethren; *He is not aſhamed to call them Brethren, Heb.* 2. 11. He is their Elder Brother, and they are younger Brethren, and he cannot but have a tender heart towards them. How full of Bowels was *Joſeph* to his Brethren, though they had ſold him, and injured him; yet how affectionately did he diſcover himſelf to them, he wept, that the *Egyptians* heard him? *Gen.* 45. It is a moſt affecting Story, to ſhew what the heart of a Brother is, or ſhould be. O, how much is Jeſus Chriſt concerned in the welfare of his People!

Again, He is their Father; He hath the Bowels of a Father: He pleads in Heaven, at the Right hand of God, as a Father doth ſpeak for his Children. O! if a man had a Child, or ſome Children, condemn'd to dye, how would a tender Father ſpeak for them, and weep for them, that they might not dye! with ſuch Bowels doth Jeſus Chriſt plead for his People in Heaven.

Again, They are his Spouſe, his Love, his Dove, married to him, *Cant.* 5. And can a tender affectionate Husband ſhut up his Bowels towards his own Fleſh? So Chriſt, in Heaven, accounts nothing too dear that might be for the welfare of his People, becauſe of their conjugal relation to him.

Thirdly, Becauſe of the great Love he bears to them, therefore will he make Interceſſion for them, *Iſa.* 63. 9. *In his Love and pity he redeemed them.*

Nor

Nor men, nor Angels can tell the Height, Depth, Length and Breadth of the Love of Chriſt; it is Love, paſſing Knowledge, *Eph.* 3. 18. Chriſt's Love to his people, is unconceivable, unchangeable: many waters cannot quench it, all their Unkindneſs cannot diminiſh it, therefore he remembers their Concernments, and pleads their Cauſe.

Fourthly, Becauſe of the Sympathy the Lord Jeſus Chriſt hath with them, he hath a fellow-feeling of all their Infirmities and Afflictions: as he is their head, he cannot but ſympathize with all the Maladies and Diſtempers of every Member; he is the high-prieſt, and muſt have Compaſſion, *Heb.* 4. 15. *For we have not an High-prieſt which cannot be touched with the feeling of our Infirmities*: He cannot be capable of Inſenſibility, of the Caſes, Concerns and Conditions of his people; Weakneſſes, Sins and Wants, whatever becomes the Burden of his People, it is near his Heart: It is not his own Glory in Heaven, can take off his Thoughts and Care of them: He that abuſeth the Saints offers Violence to Chriſt's Eye, *Zach.* 2. 8. *He that toucheth you, toucheth the Apple of his Eye.* While he was in Heaven, in the Poſſeſſion of the Fathers Glory, no ſooner did their Cry come up from *Ægypt*, but preſently it reached his Heart; God tells *Moſes* he could not ſtand ſtill to hear the Complaint of his poor afflicted people: God in Chriſt, the ſecond perſon, the Angel of the Covenant reſents the Miſeries and Afflictions of his people, *Exod.* 2. 23. 24. *I have ſurely ſeen the Afflictions of my People which are in Ægypt, and have heard their Cry, and I am come down to deliver them*, *Exod.* 3. 7, 8. And if he was ſo pityful, as to be ſoon

ſoon afflicted with the Afflictions of his people before he aſſumed the humane Nature upon him, is he not as much now ſith he hath taken our Nature upon him, and ſtands in Heaven cloathed with our Body and Soul? *Heb.* 5. 2. Chriſt carries no Weakneſſes to Heaven with him, he hath no kind of Wants, Pains, nor Sorrows, but he is compaſſed with Infirmities, that is, a Senſe of the Weakneſſes, and Remembrance of the Afflictions and Infirmities, whilſt he was here: He knows the Heart of a Stranger, he knows what it is to be under the Wrath of God, therefore cannot but have a fellow-feeling of the Infirmities of his People. No tender Mother can be more affected with the pain of a little ſucking Child, with the Fear of loſing it, than Chriſt is with the caſe of his people, therefore he pleads for them.

Fifthly, Jeſus Chriſt cannot chuſe but ſpeak for his People in Heaven, becauſe he hath purchaſed them, he hath bought them, and paid for them: he thought it fit to lay down a very great price for every believing Soul, 1 *Cor.* 6. 19. *You are bought with a price.* He was willing to have his Heart opened, and his Side opened, that he might let out his Blood for them; and ſurely he cannot but be willing to intercede for them, when he was willing to dye, and bear divine Wrath for them: he hath bought Grace and Glory for them, and he muſt needs ſpeak, that they might have what he hath paid for. It is true, if God ſhould deal upon the account of Creature-deſervings, they would ſoon be totally deſtitute: but though unworthy in themſelves, Chriſt pleads his Worthyneſs: Father, I will, that thou give out this and the

the other Mercy to them, I have purchaſed it for them: it is true, they have abuſed the Goſpel, and ſinn'd away the Light of thy Countenance; but I will that thou ſpeak comfortably to them for my ſake; for I have always obey'd thee, and done thy Will.

Sixthly, Becauſe of his Promiſe to them, he hath promiſed he will not leave them, *Jo.* 14. 18. I go away, ſays Chriſt, but I will not leave you; I go to Heaven but it is for you; I carry your Names on my Heart, that I might think upon you, when I am in Glory: when I ſee how *Satan* buffets and aſſaults you from day to day, then I look upon the Palms of my hands and ſee your names engraven there, *and will not leave you comfortleſs, I will come again to you.* He ſends his Spirit to keep them Company here on Earth, and he will come and fetch them home at laſt; he will be faithful to them in all things, that pertain to God, and for the Salvation of their Souls, *Heb.* 2. 17. and Believers may urge him with his Promiſe and Faithfulneſs, and this obliges Chriſt to do all he can for them.

Seventhly, Becauſe of the great Neceſſity they have of his pleading for them; He ſees they would be undone if he did not ſtand up for them. *Satan* would lay in his Accuſations, he is the Accuſer, and what ways he hath to accuſe the Saints before God, we know not: he accuſed *Job*, and doubtleſs he is ever and anon laying in freſh Charges againſt the people of God; therefore Chriſt pleads for them: he ſees they want Grace and want Strength, therefore he cannot be ſilent: he ſaw *Peter* had need of Support, *Luke* 22. 31, 32. there-

therefore he prayed for him: Chriſt ſees they ſtand in need of Promiſes, Experiences, Conſolations and Priviledges, therefore he pleads in Heaven for them.

Sixthly, *What are the Comforts and Advantages that flow from the Interceſſion of Jeſus Chriſt to believing Souls?*

There's Cauſe of wonderful Joy and Conſolation to Believers, when they caſt their believing Looks towards Heaven, to ſee their Advocate there.

Firſt, In regard of the Excellency of this Interceſſor: O! what a glorious, mighty, and potent Friend, have Believers to plead for them; he is no mean perſon, he is the Son of God, *the expreſs Image of his Fathers Perſon, Heb.* 1. 3. He is one that made the World, and upholdeth the World, and after he had ſuffered for Sin, he is gone to Glory, and takes his Seat at the right hand of the Majeſty, on high; he doth not ſtand by as a Begger, but ſits down on the Throne, by the Fathers ſide, and ſpeak as a Friend for them: O what a glorious and tranſcendent perſon is he! it is not an Angel, it is not a Saint, but it is the Lord *Jehovah, Jehovah Chriſt.* O when the Believer, by Meditation, comes to reflect on his Glorious Agent in Heaven, how he is honoured by Angels, Saints, and every Creature, it will wonderfully conſolate his Languiſhing Spirit.

Secondly, Conſider the Succeſsfullneſs of this Interceſſion, and it cannot but yield much Comfort, *the Father heareth him always, Joh.* 11. 42. The Father and he are one, of one Nature, one Glory, one Will: what the Son wills the Father wills,

wills; and Jeſus Chriſt is the Executor of his own Will, and hath all Power in his hands to give out, and perform what he pleads for: What would'ſt thou have, Soul? Lord, ſayes the Soul, I would have more Grace, be more holy, have ſtrength againſt this, and the other Temptation: I am afraid I ſhall periſh under theſe Blaſphemous Thoughts. Oh, the horrible injections of Satan! Lord, ſupport me. Why, (ſayes Chriſt) Fear not, Soul, In me is Everlaſting ſtrength, thou ſhalt have it in my time, and according to my meaſure.

Thirdly, Conſider the extent of Chriſts Interceſſion, and that will contribute wonderful Joy to Believers: His Favour is not narrowed up to one or two Favourites, but for all his Saints: *All that come to God by him*, *Heb.* 7. 25. *All that believe in him*, *Joh.* 17. 20. Chriſt excepts none: In this he out-goes the Affections of all Creatures. It is rare for the largeſt Affections of Men, not to run within ſome narrow limits; but Jeſus Chriſt hath an equal reſpect for all his Seed. And then he intercedes for them in all their Matters, *Iſa.* 63. 9. *In all their Affiictions he is afflicted*: There is no part of their Trouble but he is concern'd in it: As Chriſt is an Advocate in Heaven, he is engag'd to attend the Concerns of his People, though they ſhould neglect him, *Iſa.* 57. 18. He is privy to all their Matters: How ſhould this revive the Believing Soul? It is the uſual complaint of Souls, O, I fear Chriſt will not intercede for me; I am ſo Carnal, ſo full of Deceit, Hypocriſie and Backſlidings. It is true, He takes pleaſure in the Proſperity of his People; but, I fear, I am none of his. They that pray and plead Spiritually may hope,

but I cannot pray, nor look up. But let me tell every poor trembling Believer, There's never a Soul that hath the Lord for his God, that Jeſus Chriſt can be unmindful of: He intercedes for all his People, and in all their Concernments.

Fourthly, This may yield wonderful Comfort to Believers, to conſider, That Jeſus Chriſt doth not onely intercede in Heaven, in their Names, but in their very Natures: He preſents the Humane Nature in his own Perſon, glorified; and in this Nature he pleads to God for them. He is ſet forth as *the Man Chriſt Jeſus*, 1 *Tim.* 2. 5. He cannot but be full of Pity and Compaſſion, becauſe he is of the ſame Nature with them: *They are Members of his Body, of his Fleſh, and of his Bones*, Eph. 5. 30. O, if that Scripture were but put into the Believing Meditation of Believers, what Comfort will flow from it? O trembling Saint! thou mayeſt object thy Unworthineſs and defiled Nature; but Jeſus Chriſt hath thy Nature glorified now in Heaven, at the Father's right hand.

Fifthly, The reſtleſneſs and unweariedneſs of Chriſts purſuing the Bleſſedneſs and Salvation of all his Seed, is that which may yield wonderful comfort to the Believing Soul. Conſider his Temper and Diſpoſition, whiles he was on Earth: *His Spirit ſhall not fail, till he hath ſet Judgment in the Earth*, Iſa. 42. 4. And if Chriſt was ſo earneſt to undergo ſuch work then, and was ſo reſtleſs and active till it was done; ſurely he muſt needs be reſtleſs to carry on this Work now in Heaven: *He lives ever to make Interceſſion*, *Heb.* 7. 25. There are ſome times when men on Earth cannot agitate the

Cauſe

Cauſe of their Friends; but Chriſt is alwayes taken up about this Work of Mediation: Chriſt's Authority is capable to manage all the Affairs of his People, were they millions of men, therefore it muſt needs be matter of wonderful Comfort to Believers, that they have ſuch a Mediator in Heaven.

Sixthly, Conſider the Advantages that flow from this Interceſſion of Chriſt to Believers, and it will yield matter of wonderful comfort.

Their Sins ſhall be ſurely pardoned. O what wonderful comfort is this! *Bleſſed is the man whoſe Tranſgreſſion is forgiven, and whoſe Sins are pardoned, Pſal.* 32. 1. He is an Advocate for them, to take away their Sins, 1 *Joh.* 2. 1, 2. 1 *Joh.* 1. 7, 9. No Bill ſhall be laid in againſt them at the Bar of God: Who dares accuſe that Soul that is covered over with the Blood of the Redeemer? *Rom.* 8. 33, 34.

Their Perſons and Performances ſhall ſurely find acceptance with God, through this Interceſſion of Chriſt, *Eph.* 1. 6. *Who hath made us accepted in the Beloved.* All that glorious Chain of Mercy that is made over to, and faſtned upon the Believer, hath its tye to Jeſus Chriſt: Predeſtination, Adoption, Juſtification, Sanctification and Salvation, are all laid upon Chriſt. It is a piece of uſual weakneſs in poor Believers, or rather Doubting-ſouls, to judge of their Acceptance with God, or Non-acceptance, according to their Deſervings, or ill-deſervings, and the nature and frame of their Spirits and Duties: when they have been drawn out in Frames, and wonderfully rais'd in Duties, they think now they ſhall find Favour; But it is not that which gives

your Suits Entertainment in Heaven; it is as God accepts the Soul in Christ, notwithstanding all the Failings and Infirmities of Believers; they are entertained with a *well done good and faithful Servant*, upon the account of Christ.

Again, They are sure to be secur'd against the prevailing Power of all their Enemies; let *Beelzebub* with all his Train and Forces be united against them, he must be broken to pieces; for Christ is at the right hand of the Father, interceding for them: *Sin shall have no Dominion over them*, Rom. 6. 14. *God will bruise* Satan *under their Feet shortly*, Rom. 16. 20. Hence it is, they may be sure none of their Enemies shall prevail, *Luke* 1. 74.

Again, They may be sure to receive more Grace, and Life more abundantly, *God giveth more Grace*, *James* 5. 6. whilst Christ's Interest holds in Heaven, whilst he hath a Fullness of Grace to bestow, Believers may expect more.

Access to the Throne of Grace at all times in his Name, is another procured Advantage of his Intercession; it is by the Blood of Christ Believers come to God with Boldness, *Heb.* 4. 14. 16. *Heb.* 10. 21. 22.

Hence the Blood of Christ makes Peace, and an open door for Believers to approach to God, *Eph.* 3. 12. Because he is there at the Throne of Grace, he will open his Door to his Children, and let them in, within the Veil: what tender Mother would shut the door against her weeping Child?

Again, They have not only Access to the Throne of Grace, but Success; they shall speed when they cry with all their Hearts, *Joh.* 14. 13. 14. *Whatsoever*

ſoever you ſhall ask in my Name, that will I do, that the Father may be glorified in the Son: if you ſhall ask any thing in my Name, I will do it. Chriſt was leaving his Diſciples, and they might tremblingly diſpond, how ſhall we live when thou art gone? the World will perſecute us, and *Satan* will devour us? Why ſays Chriſt, I will protect you then, as well as now, and hear your Requeſts: you think it is only your Concernment, to have your Prayers anſwered; no, it is the Concernment of my Father too, his Glory lies at ſtake for it. O! what bold Encouragement is this *Rev.* 8. 3, 4, 5. Prayers aſcended up, and preſently comes down Thunders, Noiſes, Lightnings, and Earth-quakes: as a Symbol of God's Reception: believe it, Saints have ſtill as great Potency with God, on the Account of Chriſt, as ever, and their right Prayers ſhall ſurely find an anſwer at the Throne of Grace.

Again, They ſhall certainly have Perſeverance in Grace: for the Certainty of a Believers Graces depend not upon his own Strength, that it ſhould dye if he ceaſe to exerciſe it; but is ſecured by the Interceſſion of Chriſt, *Luke* 22. 32, *Jo.* 32. 40.

Another Effect of Chriſt's Interceſſion is this, The Saints have Oneneſs with, and an Intereſt in the Love of God, *Jo.* 17. 21. 22. And they ſhall be ſure of Grace and of Glory: they ſhall have a Manſion in Heaven, *Jo.* 14. 3. *Jo.* 17. 24. *Father, I will that thoſe whom thou haſt given me, be with me where I am, to behold my Glory.*

CHAP. VI.

Shewing the Willingneſs of Chriſt, that Sinners ſhould be ſaved, the Sin and Miſery of ſuch as refuſe Chriſt, with Reproof to ſeveral ſorts of Perſons

WE have a little opened the Tranſcendent Glory of Chriſt as Mediator, wherein ſo much of his vaſt Treaſury lies: we come now to make ſome Application of this glorious point.

Firſt, By way of Information. Firſt, How wonderfully are poor Sinners indebted to the Lord for giving ſuch a Mediator as Jeſus Chriſt, God-Man; none elſe in Heaven or Earth could have procured the Salvation of loſt Sinners: had he been God only, he had had neither Right or Capacity to ſuffer: had he been only Man, he could never have born up under the dreadful weight of theſe Sufferings; Death would have had Dominion over him, his Sufferings unſatisfactory, his Interceſſion rejected, and all the hopes of Sinners periſhed; but now he is able to ſave all that come to God by him: O admire at, and rejoyce in this Love of God, in giving Chriſt, *Jo. 3. 16. God ſo loved the World, that he gave his only begotten Son.* Life and Liberty Health and Strength, Peace and Plenty, are excellent Mercies; but the giving of Chriſt is tranſcendently ſuper-eminent: Can you bleſs the Lord for lower Springs? O adore theſe upper ones, this Grace that brings Salvation,

Second-

Secondly, See the Willingness of Christ, that Sinners should be saved, he would never else have assum'd the work of a Mediatour, nor have given himself for this very end that Sinners might be brought to God, 1 *Pet.* 3. 18. He would never have undertaken the bloody way of Death, nor drunk off such a bitter tremendous Cup, that Sin had brewed for him; he would not have interceded with God for Terms of Reconciliation, nor undergone such direful, unconceivable Torments, had he not been willing Sinners should live: hath Christ so carefully prepared the Ministration of Reconciliation, and absolutely commanded the Promulgation of the Gospel to every Creature? *Mark.* 16. 15. Hath he laid such a Necessity on his Messengers and Ambassadors, and oblig'd them, by the Penalty of fearful Woes, to preach the Gospel, and he is not willing that Sinners should be saved? 1 *Cor.* 9. 16. See how he charges his Servants to be instant in Season and out of Season, to reprove, rebuke, and exhort with all Long-suffering and Kindness, 2 *Tim.* 4. 1. To perswade and beseech men to be reconciled, 2 *Cor.* 5. 11. 20. And will he reject them when they come? He would not have griev'd and mourn'd so much at Sinners Unbelief, and out-standing the day of Grace, had he been unwilling they should have liv'd, *Joh.* 5. 40. *Luke* 19. 41. 42. Behold how he waits till the last hour of the Day, and treats his Enemies with an affectionate Kindness, why will you dye, O House of *Israel*? He heaps up Coals of Fire on their Heads, and draws them with Cords of Love, and with the bands of a man, *Mat.* 5. 45. *Hos.* 11. 4. he offers Violence by his

Spirit, to unwilling Souls, and attempts the most charming Persuasions to allure them to him; he thunders and lightens, as on Mount *Sinai*, and threatens them terribly if they will not come, *Joh.* 3. 18. Ah troubled Souls, you that tremble, least he will no more have Mercy on you; but reject your Selves and Duties, shut up his Bowels, and harden his Heart against your Cries. Ah! do but consider and seriously reflect on what Christ hath already done and suffered for you, think on his Carriage whilst on Earth, and his tender Reception of all that came to him; he debarred none, surely, then his Advancement in Heaven, produces no Alteration in him: it may enlarge his Capacity but cannot straiten his Bowels to perishing Sinners. Honour doth not puff him up, or make him unmindful of their Concernments; think upon his Promises, he will cast out none that come to him, *Joh.* 6. 37. Let their Sins be as red as Scarlet, he will make them as white as Wool, *Isa.* 1. 18. He knows the Heart of a Stranger, *Exod.* 23. 29. He remembers what 'tis to lye under the Pangs of a troubled Soul, when he trode the Wine-press of his Fathers Wrath alone; and therefore cannot but compassionate the Miserable, and those that are consumed with the Terrors of the Almighty. Cease Soul, to lay thy Charge on Christ, 'tis thy own Unwillingness and Unbelief that impedes thy way to Life, not his.

Thirdly, How fearful then is the Sin, and how dreadful will be the misery of all those that refuse this Mediator, will not hearken to this Prophet, nor consent to his Proposals for Salvation: The Tongues of Men and Angels are not capable here

to

to commit an Hyperbole, nor can ſuch themſelves ſufficiently conceive it, till they feel it. Ah, Sinners! Weigh a little theſe enſuing particulars, and you will find it true.

Firſt, It is a moſt aggravated Sin, and hath all the circumſtances of Evil in it: There's no ſin of ſo deep a Dye, and foul a Guilt.

It is a ſin againſt the higheſt Mercy, and greateſt Deeps of Divine Favour. There were ſome Diſcoveries of Mercy that God expended on the Gentile World: In the times of their Ignorance God did wink at them, feed them, and cloath them; But the Treaſures of Grace were reſerved for the Fulneſs of Time, the Goſpel dayes. O wretched Caitiff! By refuſing Chriſt, thou kickeſt againſt the moſt ſounding Bowels, againſt rich Mercy, *Eph.* 2. 4. Againſt tender Mercy, *Luke* 1. 18. Againſt Free Mercy, *Eph.* 2. 8.

It is a Sin againſt, and a forſaking of thy own Mercy: Thou ſtabbeſt thy own Soul with the ſame Dagger thou flingeſt at Chriſt. O wretched Sinner! thou takeſt pains to ſhut thy ſelf out of the door of Mercy, and to argue thy ſelf into the depth of Miſery: *O Iſrael, thou haſt deſtroyed thy ſelf.* Oh Sinner, thou ſheddeſt the blood of thy own Soul, *Hoſ.* 13. 9.

It is a ſin againſt the choiceſt and coſtlieſt Remedy that ever God prepared: The Garment God made to cloath thy Soul, is dip'd in Blood, and this thou throweſt from thee. How juſtly will thy Soul rot in chains of Darkneſs to all Eternity, that refuſeſt ſuch a chargeable Remedy laid out upon thee? The Law was but leading to it, *Gal.* 3. 24. Had you liv'd to ſee the Prieſts killing the Sheep and

and Lambs, and cutting the throats of these poor Creatures, to make an Atonement for Sin, you would have said, surely the Antitype must needs be bloody: All those charges men were at in their daily Sacrifices, could not take away one Sin; the Blood of Christ must do it. O expensive Mercy! And this thy Soul despiseth: O cursed Sin! All other Dispensations could not make those that use them perfect, *Heb. 9. 9.* Nor all the World, if sold, can pay the Debt of one Soul, or the price of one sin.

It is a sin against the most glorious Majesty that ever was, *Phil. 2. 9.* Thou spittest in that Face that is infinitely above all Spots and Stains; that the Angels admire and adore; one Smile of which maintains all the Life and Consolation of the Saints in Glory; this Jesus thou despisest. O unbelieving Sinner! where wilt thou go to hide thy self from the wrath of the Lamb at the last day?

Lastly, 'Tis a rejection of thy own Duty, a throwing Christ out of his own Vineyard, and how will God deal with such? *He will miserably destroy these miserable men, Matth. 21. 41.* The Lord Jesus Christ hath Right to rule thee, and thou rejectest the Homage thou owest to him, and despisest his lawful Right and Authority which is a most grievous Sin indeed.

Secondly, 'Tis a most unreasonable Sin, there's no Plea at all will bear in the Court of Reason for such a Sin; thy own Reason will judge and condemn thy Soul. O! that ever thou shouldest chuse Death rather than Life, and take the Iron Rod of *Satan* over thee, and despise the golden Scepter of Jesus Christ; Ah! Sinner, there's cause why

why thou ſhouldſt leave thy Luſts and wicked Companions, and depart from the Chambers of Death, in which thy Soul hath dwelt ſo long, but none at all why thou ſhould'ſt not come over to Chriſt: what doth Chriſt propoſe to thee that thou can'ſt cavil at? Is it to leave thy Luſts? If not, theſe will ruine thy Soul; if thou had'ſt Fire in thy Boſom, thou would'ſt think it reaſon to caſt it out; if Fetters upon thy Feet, and Clogs about thy Body, to ſhake them off; if a Serpent in thy Boſom, to caſt him out: O Sinner, ſit down, and conſult with the Principles of Reaſon, never was a better Bargain offered thee. Think on it, What if the Gate ſeem ſtraight, it is not ſo to thy Soul, but to thy Luſts, thou can'ſt not ſhun Trouble, but muſt meet with it either here or to all Eternity.

Thirdly, 'Tis a moſt condeming Sin, *Joh.* 3. 19. This will juſtifie the ſevereſt Doom of God, that they might have Life, but would not: Salvation came home to them, but they turn'd it off. O Sinner, take heed how thou refuſeſt him that ſpeaks from Heaven, deſpiſe not Chriſt.

Secondly, As 'tis the greateſt Sin ſo 'tis attended with the greateſt Miſery. For firſt, it opens the Windows of Vengeance, and lets down divine Wrath on thy Soul; it takes off all Poſſibility of Salvation; he that ſhuts up this door leavs none open to Life, *Acts* 4. 12. Chriſt is the only Way, the Truth, and the Life, no poſſibility of eſcaping Wrath to come, if thou refuſe the Lord Chriſt, *Heb.* 2. 3. Don't flatter thy ſelf with Hopes of after Mercy; if thou give Chriſt a final Denial, all hopes of Mercy is gone, when once Chriſt who

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is the Blessing, is gone from thy Soul.

Secondly, There's no Acceptance of any of thy duties, 'tis his Righteousness and Intercession makes way for thy Acceptance, *Eph.* 1. 6. All Acceptableness of the best Services of any, is through him, 1 *Pet.* 2. 5. None of thy Complaints or doleful Cries, can ever enter into Gods Ears, if they be not mixt with the Odours of his Incense: Ah Sinner, thou flattereſt thy ſelf with this, that thou wilt pray, cry, and weep upon a Death-Bed; Ah! what are all thy Cries, when God hears not?

Thirdly, there's ſure Damnation waits for thy Soul, the Devil ſtands by, and expects the time when Chriſt will take his final leave of thee. O Sinner, if once thy time be gone, and precious Overtures of Grace do ceaſe, then certain Ruine follows: as ſure as the Work-man's wages is due to him, ſo will Damnation be to thy Soul, that doſt live and dye in thy Refuſal of Chriſt; every Soul that will not hear this Prophet ſhall be deſtroyed, *Acts* 3. 23. *Pſal.* 2. 12.

Fourthly, all the precious Interceſſions of Jeſus Chriſt will be turn'd againſt thee; and this is a moſt doleful Conſideration, enough to make the hardeſt heart to break: now while there's hope, the blood of Chriſt pleads, Father, wait a little longer for this Sinner; when divine Juſtice ſays, ceaſe interceding, that I may take Vengeance on this wretch; no ſays the blood of Chriſt, ſpare this Drunkard, a little longer, O wait one day longer, one year longer, for this Swearer: but upon thy final Refuſal of Chriſt, the blood of Chriſt pleads another way, Father, I will the Damnation of this Sinner, I will that Mercy be no more tendred to him,

Luke

Luke 2. 34. *This Child is ſet for the Fall and Riſing again of many in* Iſrael. Chriſt is for the Fall as well as the riſing of many; and believe it, his blood hath as great a Vertue to heighen the Damnation of willful Unbelievers, as ever it hath to further the Salvation of Believers; and O what a dreadful thing is this, when the blood of Chriſt ſhall plead againſt thee. It may be upon thy Death-bed, thou wilt cry, Lord pardon me, Lord let me never go to the place of Torment: but the Blood of Chriſt will ſay, Father, damn him, he made me wait many Days and Years, and would not let me into his Heart, Father let him periſh; and whom do you think the Father will hear? This is one of the moſt trembling Conſiderations that I know, to heighten the Wrath of Sinners: that Soul muſt needs go deep into Hell, that the Blood of Chriſt ſends thither; the blood of Chriſt cries for Vengeance: Ah! Sinners think of it, what a fearful thing it is to refuſe this Mediator: the Lord open your Ears, and the Lord work upon your Hearts that you may turn and live while there is Hope.

Fourthly, Hence ſee whence 'tis that the Prayers of any are ſo prevailing with God: what is it that makes Faith and Prayer ſo omnipotent? 'Tis the Interceſſion of Chriſt in Heaven that wings our Prayers, and makes them ſo ſpeedily arrive at the Mercy-ſeat, and come off with an anſwer of Peace. 'Tis a Friend in the Court of Heaven that makes the Saints Sutes ſo prevailing with God, *Rev.* 8. 3, 4, 5. 'Tis his Incenſe makes way for the Prayers of the Saints, and then Fire comes out of the Cenſer, and burns up the Enemies of Chriſt:

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O there's wonderful Mightineſs in the prayers of the Saints whom Chriſt favours with his Mediation.

Uſe 2. Of *Confutation.* If the Lord Jeſus Chriſt be the Great and onely Mediator between God and Man; then this will ſtrike down that dangerous, damnable Errour of the Papiſts, Of *Praying to Saints*, and ſetting up other Interceders beſides Chriſt, making Addreſſes to the Virgin *Mary*, placing her in the Throne with Chriſt. If there be but one Mediator, 1 *Tim.* 2. 5. and one that liveth to make Interceſſion, and that the Aſſurance of Salvation depends on this Interceſſion of Chriſt, *Heb.* 7. 25. Then 'tis a damnable Errour of the Papiſts to pray to the Virgin *Mary*, as they do in their Miſſal: one of which is thus; *O Virgin, the onely chaſte Mother, looſing our Sins, give us the Kingdom, for thou art Queen of the World, art able to do all things, and, with thy Son, diſpoſeſt all things.* Another is, *That God, by the Prayers and Merits of the ever bleſſed Virgin, and of all Saints, would bring us to the Kingdom of Heaven*, Amen. Nay, they ſay, *That Prayers made to, and delivered by the Saints, are better than thoſe by Chriſt*; So *Sal.* Now, if Chriſt be the only way to the Father, and Acceptance is through him alone, then this is a falſe Way, and never of Gods appointing, but blaſphemous Sacrilege, and horrible Robbery of the very Flower of Chriſt's Crown: Nothing plucks the Scepter out of Chriſt's Hand, his Crown from his Head, as theſe irreligious Opinions of the *Papiſts.* If Prayer be an act of Worſhip, *Matth.* 4. 10. then 'tis onely due to God: Indeed there's a civil Worſhip due to Superiours, but Religious Adoration is God's

God's Prerogative. If we muſt truſt on him to whom we pray, *Rom.* 10. 13, 14. then we muſt pray to none but God, in Chriſt; for, curſed is the man that truſteth in man, *Jer.* 17. 5. He to whom we pray muſt be able to know our wants, and our Hearts; to ſee our Miſeries, and hear our Prayers. Now this the Saints in Heaven cannot do: *Abraham is ignorant of us, and Iſrael acknowledgeth us not*, Iſa. 63. 16. 'Tis Omniſciency alone can hear our Prayers, and Omnipotency that can Anſwer them, *Pſal.* 65. 2. *Matth.* 6. 6. 8. 32. *Eccleſ.* 9. 5. Thus we may ſee the Heterodox Aſſertions of the Papiſts, in making many Mediators.

Uſe 3. For *Reprehenſion* to the profeſſing People of God.

Firſt, To ſuch as are no more affected with this great and glorious Privilege of having an Advocate with the Father. Ah! Did Souls but know what an Ocean of Privileges, and Fountain of Mercies is compriſed in this one Mediator, Jeſus Chriſt, it would fill their Hearts with Joy, tip their Tongues with Praiſes, and make them more glad in the Salvation of God. But, it may be, you are more affected with your Frames, fine Expreſſions, and your own Duties, than with the Pleadings of Jeſus Chriſt. This deſerves a ſharp Reproof.

2dly, Such as make little Uſe of the Interceſſion of Jeſus Chriſt. Alas! how few employ Chriſt about their Matters in Heaven, and engage him in the momentous and weighty Matters of their Souls? May not Chriſt complain ſtill, as once, on Earth, *Joh.* 5. 40. *You will not come to me that you may have Life.* 'Tis ſad indeed, that the Lord Jeſus Chriſt ſhould enter upon

on ſo coſtly an Office, and pay ſo dear for a Right to do thy Soul good, and thou neglect to uſe him after all: This is the condemnation to Unbelieving Sinners, That they turn their Backs upon the Interceſſion of Jeſus Chriſt. Alas, Soul! Are not thy wants great, and thy Sins many? thy Provocations and abuſes of Mercy daily, and yet wilt thou not engage Chriſt for thy help, to procure thy Pardon, and Paſſage from Death to Life? O, how juſtly miſerable will thy caſe be, who might'ſt be happy, but would'ſt not! *He is worthily miſerable* (ſaith one) *that will not be happy for the asking.* Who knows but that thy hard heart might have been ſoftened; thy filthy heart cleanſed; thy covetous heart ſpiritualized, and thy captivated Soul ſet free from the damning Power of Sin and Satan, had'ſt thou but improv'd a Mediator in Heaven? Know, Soul, if ever Life and Salvation be obtained, it muſt be by a Mediator.

Thirdly, Here's a Reproof to ſuch as make Mediators of their Duties; that truſt their Prayers more than Chriſt, and lay all their hopes of obtaining on the act of ſeeking. Indeed the Promiſe of having is made to asking, *Matth.* 7. 7. but not for asking. Thy Matters (ſaith *Luther*) do not depend on the worth of thy Self, or Prayer, but ſolely on the account of Chriſt, *Joh.* 14. 13. It is Prayer in his Name: And therefore (ſaith *Luther*) *Nulla Oratio extra Chriſtum. There is no Prayer at all out of Chriſt.* 'Tis the Altar that ſanctifies the Gift, *Matt.* 23. 19. *Our very Righteouſneſſes are as filthy Rags,* Iſa. 64. 6. *When you have done all, you are unprofitable Servants,* Luke 17. 10. *Not unto us, O Lord, not unto us, but to thy Name give Glory.*

Glory, Pſal. 115. 1. All acceptance with God is through Chriſt. To truſt to thy Prayers, is to trample on the Blood of Chriſt, accounting it an unholy thing, and the moſt effectual courſe to provoke the Lord to a real abhorrency of thy Duties, and to throw them back as Dung on thy Face.

CHAP. VII.

Shewing, what Conſolation flows to Believers from the Interceſſion of Chriſt.

IF the Lord Jeſus Chriſt be the onely Mediator between God and Man, then here's Comfort for Believers in ſeveral Caſes.

Firſt, To weak Believers; ſuch as need Mercy, and are unable to beg it as they ſhould. Poor Soul! Art thou ſenſible of thy urgent Neceſſities? that thy Wants are more than can be numbred? Knoweſt thou the Hardneſs, Pride, Filthineſs, and Ungratefulneſs of thy Heart? underſtandeſt thou thy need of the Spirit of Grace, and the Gifts of Grace, but canſt not pray for ſupplies ſo underſtandingly, ſenſibly, affectionately, and believingly as thou oughteſt, and therefore feareſt, ſhalt never find an Anſwer, or obtain any reviving comfort to thy Soul, in the believing view of Chriſt's Interceſſion in Heaven. Let me tell thee, deſponding Chriſtian, thou canſt not be really poor, and pray in Faith; thou canſt not periſh for want, and have a Jeſus in Heaven interceding for thee, *Heb.* 7. 25. *Him the Father heareth alwayes*, *Joh.* 11. 42. If the matter

depended upon thy own Oratory and Eloquence, thy Case were sad; but there is one in Heaven that is wise, mighty, merciful, omniscient, who minds thy case, considers thy needs, hears thy groans, knows thy distresses, and ever liveth to make Intercession for thee.

Object. But, sayes a Soul, *How shall I know that Christ intercedes for me, who am not worthy to lye under his Table, nor crawl at his Feet; I fear he hath greater concernments upon his Heart than to remember me.*

For Resolution in this, look back to Chap. 4. where is shewn for whom Christ intercedes. He prayes for all that believe in him, *Joh.* 17. 15. Art thou one that believest in Christ? Hast thou chosen him as thy Lord and Righteousness? And is he precious to thy Soul? Could'st thou be content to part with all for him? Pleasures, Profits, and Worldly Grandeur, are they nothing, when they come in competition with him. Canst thou not say, O! None but Christ, none but Christ; Christ with Poverty, with Disgrace, with Bondage and misery, is far more preferrable than Riches, Repute, Liberty, and Mercies without him? Dost thou consent to all his terms? and art thou willing to take up his yoke, and to learn of him? to bear his Cross, and follow him? to leave all, and come to him, and that considerately, and from thy whole Heart? Dost thou cast and adventure thy Soul, and thy All, upon his Ability to save thee? Believest thou all that the Scripture reporteth concerning him? his Personal Excellencies, and purchased Sufficiencies? That he is able and willing to save all that come to God by him, and will not

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caſt out any that really come? And in this hope art thou reſolved to truſt thy All upon him, and if thou periſh, to periſh at his Feet? Then art thou that Soul for whom Chriſt intercedes in Heaven, *Luke* 10. 42. *Lam.* 3. 24. *Iſa.* 44. 5. *Eſth.* 4. 16. *Mark*, 9. 24.

Object. *But I cannot pray as I ought, according to the Will of God. Alas! how cold, dead, ſpiritleſs are my Prayers? and will God hear me?*

Sol. 'Tis not for thy name thou art heard, but for the Name of Chriſt; as you have already heard, *Joh.* 14. 13. *Rom.* 8. 26, 27. *We know not what to pray for as we ought.* Neither I *Paul*, nor you believing *Romans*, know how to pray as we ought. If thou wanteſt words, yet if thou haſt ſighs and groans, thy Prayers are heard through Chriſt.

Again, Thou ſayeſt thou canſt not pray according to the Will of God.

I Anſw. 1. If thy Prayers are for ſuch things as God requires, for things that concern his Glory, and the good and Salvation of thy Soul; and for theſe outward things, as God ſees needful for thee: If thou prayeſt for theſe, as God promiſeth them, for Spiritual bleſſings abſolutely, and for others, with ſubmiſſion to his Wiſdom and Will; if thou ſeekeſt theſe onely in the Name of Chriſt, and ultimately for the Glory of God; with all thy Heart, and with all thy Strength, thou askeſt aright, and God will grant thee.

Secondly, God in his infinite Grace, through Chriſt, accounts thoſe things in his People that are not, as if they were, *Rom.* 4. 17. He judges his People to be what they would be, *Rev.* 2. 9. *I know*

thy Works, and Tribulation, and Poverty, but thou art rich. The Lord judgeth of his People, not ſo much by their Frames, inherent Qualifications, and external Performances, but by their real Sincerity, and unfeigned deſires, *Pſal.* 38. 9. Thou complaineſt thy Prayers be cold, and dead, heartleſs and lifeleſs, but doth this pleaſe thee, or trouble thee? Is not this the burden of thy Soul? that which thou mourneſt over, prayeſt and ſtriveſt againſt? Doth no Prayer content thee, but what is ſpiritual and fervent, affectionate and upright? Why, poor Soul, chear up thy ſelf, God eſteems thy Prayers ſuch, through Chriſt, as if they were ſo.

Thirdly, The Procurement of thy needed Mercies, doth not depend upon thy Prayer-frames, or the Modes and Meaſures of thy Holineſs, but on the Mediation of Jeſus Chriſt. Pray, weigh that Scripture, *Joh.* 14. 14, 16. *If you ſhall ask any thing in my Name, I will do it. And I will pray the Father.* (Any thing) that is, any thing you abſolutely need; Any thing that is fit for you to ask and me to give, I will do it. He doth not ſay The Modes of your Prayers, the meaſures of your Frames and Holineſs ſhall do it; but if ye ask, though with broken Language, and troubled Expreſſions, Sighs and Groans, I will do it. You have but one Advocate with the Father, I will word your Requeſts, and perfume them with my Incenſe; not the Excellency of your Duties, but the Worthineſs of my Interceſſion, ſhall procure your needed Mercies.

Secondly, Here's Comfort to troubled Believers, ſuch as are in the depth of Soul-miſery, and caſt down with the ſight of their Sins, guilt of their Con-

Consciences, and Fears of their Condition, that go mourning all the day long, forget to eat their Bread, feed on Worm-wood and Gall, refuse (with *Rachel*) to be comforted, because their first born, their Comforts, first Love and Holiness are not, *Jer.* 31. 15. This is the case of some poor Souls from day to day; they meet with no Consolation, eat Ashes in stead of Bread, and mingle their Tears with their Drink; they go from Ordinance to Ordinance, and their Fear come and go with them; they feel little Change by all they do, or enjoy, their Hearts are hard, proud, vain, carnal, unbelieving, hence they fear they are Hypocrites, and shall be cast away to all Eternity.

Now here's Comfort to such from Christs Intercession in Heaven, he is there pleading thy cause, and pressing after thy cure; thou hast provoked God, but he is appeasing his Wrath, 1 *John.* 2. 1. 2. Thou art angring God every day, but he is always pleasing him for thee; thou art making Breaches upon the Law of God, and he is there closing up those Breaches by his Blood and Intercession; thou art busie making wounds upon the Glory of the Father, and Christ is there presenting the deep Gashes, and bloody Streaks his Justice laid upon him for those very Sins: when God is resolv'd to be aveng'd for thy Backslidings, Christ is then discovering his constant Obedience, and upright Faithfulness for thee, he pleads with the Father thus, *Father, shall thy Anger burn for ever, and thy Vengeance always wax hot against this Soul, My Child? Remember what I have borne for him, I have already suffered for his Sin, and given a plenary Satisfaction to the Demands of Justice, and wilt*

thou charge it on him? Father, let his Sins be on me, as David, 2 Sam. 24. 17. *Let thy hand I pray thee, be against me, these Sheep what have they done?* 'Tis I am their Surety, and in thy Account the Offender; I have answered for their Offences, and discharged their Debts, why wilt thou pursue them in thy Anger? *Holy Father, in Justice spare these Offenders; behold them in my Blood, and cloathed with my Righteousness, Obedience, and Suffering; 'tis true, their Natures are vile, but mine is holy, and they are Members of my Flesh and of my Bones, they are diseased but I have undertaken their Cure, and will present them to thee without Spot and Wrinkle.* And this Intercession of Christ shall certainly prevail with God for thee, that thy Iniquities may be pardoned and thy Sins remembred no more, *Heb.* 8. 12. All that is promis'd in the new Covenant, Christ intercedes for in Heaven; for he is the Angel of the Covenant *Mal.* 3. 1. The Mediator of the new Covenant, *Heb.* 9. 15. But the Forgiveness of Believers Sins, is part of the new Covenant, *Jer.* 31. 34. *Mich.* 7. 18. where God forgives one Sin he forgives them all, *Jer.* 33. 8. *I will cleanse them from all their Iniquities, &c.* He will pardon not only Sins before, but after Grace; not only small but great Sins, *Psal.* 25. 11. Not only Sins that have been once, but often committed, *Jer.* 3. 22. *Return ye back-sliding Children, and I will heal your Back-slidings.* He doth not say once or twice, but let their Back-slidings be never so great and many upon their Return God will pardon them; nay though they be as Scarlet, and as red as Crimson, *Isa.* 1. 18.

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Object. *I did once hope that God had pardon'd all my Sins, but now I fear it, because I have back-slided after Mercy, and wallowed in Sin after washing, and God threatens he will not forgive such, Jer.* 14. 10. *chap.* 5. 7.

Sol. 1. The Reason why God would not pardon their Sin, was not because they were too great for Pardon, but because they would not return, *Jer.* 15. 7. *I will destroy my People, because they return not from their Ways, Jer.* 23. 14. The Lord promiseth to such as have gone aside from his Ordinances, even from their Youth, that if they will return to him, he will return to them, *Mal.* 3. 7. *Jer.* 4. 1.

Secondly, If God will pardon all their Sins, then he will pardon their Relapses after Mercy, be they never so great, upon their returning to him; God speaks indefinitely, I will cleanse them from all Iniquity, *Jer.* 33. 8.

Thirdly, If God will pardon their Sins before Grace, much more those after Grace; if he will forgive them when Enemies, then much more being reconciled; the Apostle useth the same Argument, *Rom.* 5. 8. 9.

Fourthly, If there be no Condemnation to them that are in Christ Jesus, then God will surely pardon all their Sins, that ever they commit: for there is never a Sin, but will condemn the Soul if it be not pardoned, but the Soul that is in Christ, is never, no not one Minute of time in a condemned State, *Rom.* 8. 1.

Fifthly, If the Lord Jesus hath satisfi'd for all the Sins of Believers, then they shall surely be forgiven; otherwise, God would be argu'd of Injustice

slice, and Christ would shed his blood in vain: but the Lord Jesus hath satisfied divine Justice to the full, for the Sins of all his People, *Isa.* 53. 5. 6. The ἀντίλυτρον or Ransome, 1 *Tim.* 2. 6. paid by Christ, was a full and sufficient price, and therefore his Satisfaction is compleat for all their Sins: if this were not so, he could not have cleans'd them from all Sin, but he cleanseth them from all Sin, 1 *Joh.* 1. 7. Christ could not have saved them to the uttermost that come to God by him, were his Satisfaction imperfect, but this he doth, *Heb.* 7. 25.

Lastly, If the Lord should not pardon all the Sins of his People, he would be unjust and unfaithful, 1 *Joh.* 1. 9. but that he cannot be, *Zeph.* 3. 5. He will not do Iniquity, he is the faithful one that cannot deceive or be deceived, *Isa.* 45. 21. Let God be true, and every man a Lyar.

Thirdly, Here's Comfort to Believers, that are dejected in the sense of their strong Corruptions, and unsubdued Lusts; The Body of Death in some doth make them doubt the truth of Grace, and fills their Lives with Bitterness and Terrours: The badness of their Hearts, and vileness of their Natures, makes some conclude their final Ruine; But here's Comfort to such.

Firstly, In that it hath been and is the case of the dearest Children of God, their Corruptions, like the Sons of *Zeruiah*, have been too hard for them. *Abraham* accounts himself *Dust and Ashes*, *Gen.* 18. 27. *Job* cries out *I am vile*, *Job.* 40. 4. *David* says, *Mine Iniquities are gone over my head, as a Burden too heavy to bear*, *Psal.* 38. 4. *Isaiah*, from a reflex View of God's Glory, concludes he was undone because a man of unclean Lips, *Isa.* 6. 4, 5.

4, 5. And the Church, *Isaiah* 64. 6. profels they were as an unclean thing. *Paul* an elect Vessel, a man of singular Revelations, yet laments that in him dwelt no good thing, *Rom.* 7. 18. That he was carnal and sold under Sin, *ver.* 14. and when he would do good evil was present with him, *ver.* 21.

Secondly, Here's Comfort, that their Corruptions in them shall not break their Covenant Relation to God, *Psal.* 89. 30. to 35. There can be no Forfeiture of this Promise, *I will be their God, and they shall be my People.* Thy Lye cannot make God untrue, *Rom.* 3. 3. 4. Thy evil Eye cannot make his Eye evil too, *Matth.* 20. 15. Thy wicked Thoughts cannot alter his gracious Thoughts, *Isa.* 55. 8. 9. Thy invincible Corruptions cannot overcome his Mercies, nor the Enmity of thy Nature make God thy Enemy.

Thirdly, Christ is employed in Heaven about this very Work of subduing thine Iniquities, he intercedes even, and why? That this People might be sanctified by the Truth, *Joh.* 17. 17. That they might have more Grace, and the Spirit given out to mortifie their Corruptions; he reigns in Heaven on purpose to bring down his and their Enemies, 1 *Cor.* 15. 25. He carries on the work of Redemption in Heaven, and what is that but to set his People free indeed: he hath an assured care now in Glory to fulfil his Promises, one of which is that Iniquity shall be subdued, *Mic.* 7. 18. *Romans* 6. 14.

Fourthly, Christ's promise to the Father, is security for the Destruction of thy Sin, he is engaged to present his people compleat to the Father,

Eph.

Eph. 5. 27. and to keep them unblameable to his heavenly Kingdom, 1 *Thes.* 5. 23.

Fifthly, His Glory and Pleasure is concerned in the Death of thy Corruptions, *Isa.* 53. 10. *The Pleasure of the Lord shall prosper in his hand.* What is this Pleasure of the Lord? It is the Redemption of his People from the Tyranny of Sin, and the Slavery of *Satan*, into the glorious Liberty of the first born of Glory, 2 *Thes.* 1. 11, 12.

Lastly, Grace is of a prevailing Nature, and must destroy thy Lusts at last, and the Spirit of Grace is in his people, *Mat.* 12. 20. the Interest of Sin and Sinners cannot always stand before the Interest of God and his people, *Esther* 6. 13.

Fourthly, Here's Comfort to tempted Believers, such as are always dogged with filthy and frighting Temptations, restlesly haunted with vile and blasphemous Thoughts, and miserably buffeted with dreadful and dangerous Suggestions: if Christ be interceding in Heaven, then surely he will one day or other, put an end to all the Temptations, and in the mean time over-rule them, that they shall not prevail over thee, 1 *Cor.* 10. 13. *Heb.* 2. 19. *For in that he himself hath suffered, being tempted, he is able to succour those that are tempted.* Christ is a merciful High-priest, and wants neither Knowledge, Bowels or Ability, which might render him capable to relieve the tempted; he hath the tempting Serpent, the roaring Lion in Chains, and will mercifully say to that proud one, come so far, and no farther.

Fifthly, Here's Comfort to Gods people under their Afflictions and Sufferings in the World, or by the World; if Christ be interceding in Heaven for them,

them, then ſurely he will not leave them comfortleſs in their Sufferings for him, *Job.* 14. 8. *chap.* 16. 32. 33. Then Tribulation, nor Perſecution, nor any thing elſe can ſeparate them from the Love of God in Chriſt, *Rom.* 8. 35. He that is for them is ſtronger than all that are againſt them, *vers.* 31. He will be with them in the Fire and in the Water, *Iſa.* 43. 2. Chriſt is never ſweeter than when the World is moſt bitter to a Child of God; Afflictions can but file away the Ruſt and ſcoure away the Filth, it cannot diminiſh the Grace, nor injure the State of thoſe that are intereſted in Chriſt's Mediation; Chriſt's Cordials are never better, than when his people are moſt faint and languiſhing: Chriſt in Heaven, laughs at the vain hopes of his Enemies, and will daſh all their Attempts againſt himſelf and Intereſt in pieces, *Pſal.* 2. 4, 9. He will ſtrengthen his tyred, diſtreſſed Servants under Sufferings, *Iſa.* 42. 10. 2 *Cor.* 12. 9. His Arm is made bare, his Power diſplay'd and his Strength made perfect in their Weakneſſes, *Pſal.* 27. 14. This may be the Trouble and dejecting Fears of ſome, how they ſhall hold out in times of Tryal. I am afraid (ſays one) I ſhall never bare Reproaches, Hatred, Bonds, Loſs of Goods, and death for Chriſt, with a magnanimous and Goſpel Spirit: Why Soul? It ſhall be given thee in that hour not only to believe, but to ſuffer for Chriſt, *Phil.* 1. 29. The Fury of the Adverſary ſhall not terrifie you, nor their rampent Rage deject your Courage. *Iſa.* 35. 4.

Sixthly, Here's Comfort to ſuch as are Mourners for *Sion*, and grieve at the Afflictions of God's People: That lament to ſee Chriſt's Intereſt on

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foot, and the Wicked on horse-back, Transgressors to prosper, and the Godly afflicted, that weep to behold Divine Providences thwarting his Promises. The Lord hath promised, that to Christ shall every Knee bow, and every Tongue confess. Men read of glorious things spoken of *Sion*; but when they look to the Interest of God, they see nothing but matter of trouble and grief. They look to the Earth, and behold Darkness and Confusions; they look to the Church of Christ, and lo, Decayes and Dyings: Now this breeds trouble to the Friends of Christ, to see things run counter, and cross to expectation and promise: yet here is Comfort from the Intercession of Christ on this account. For,

First, The Lord Jesus sits at Helm, he is upon the Throne, and reigns as King for ever; and this hath been the Faithful's Refuge and Support in the worst of Times, *Psal.* 10. 2. 4. 16. *Psa.* 29. 10. The Lord Jesus hath the Government of Nations, as well as of *Sion*, on his shoulders, *Isa.* 9. 6. *Eph.* 1. 22. He rules over all, *Psal.* 103. 19. *His Kingdom ruleth over all.* Men and Devils cannot wrest the Scepter out of his hands: In spight of all he is King of *Sion*, *Psal.* 2. 6. and his Government is maintained in all the Confusions that are on the Earth; and if so, there is no cause for the People of Christ to be dejected. *Fear not*, (said *Cæsar* to his Mariners in a Storm) *Cæsar is here. Why are ye so fearful*, (said Christ to his Disciples, when trembling at their Dangers in a boysterous Storm) *O ye of little Faith*, *Matth.* 8. 26. That Vessel cannot miscarry that hath Christ at Helm, and if it could (said *Luther*) *mallem ruere cum Christo quam regnare cum Cæsare.* I had rather perish with Christ than reign with *Cæsar*. Se-

Secondly, His Paths are in the deep waters, *Pſal.* 77. 19. *Thy way is in the Sea, thy paths are in the deep waters, and thy foot-ſteps are not known.* The Pſalmiſt alludes to that Providence of God in leading *Iſrael* through the red Sea; when Deaths were on every hand, God walked on thoſe Waters, and made a way through them for his People. So *Nah.* 1. 3. *The Lord hath his way in the Whirlwind, and in the Storm and the Clouds are the duſt of his Feet.* Thoſe ways that men cannot ſtand up in, are Gods uſual walks, in which he leads on his Work and Intereſt. His wayes are above our wayes, and, *In the Mount will the Lord be ſeen, Gen.* 22. 14. His Providences, *Ezek.* 1. 16. are like a Wheel in the middle of a wheel, and a skain of Silk ſtrangely entangled. When *Iſrael* was come near the Borders of the promiſed Land, they muſt be turned back again into the Wilderneſs, and wander up and down forty years in the Deſarts: When Sion's Mercies were come to the Birth, they prov'd Abortive; Strange indeed is the Womb of Divine Providence, and ſeemingly contradictory to Humane Reaſon.

Thirdly, No croſs Providences can hinder Chriſt's Work in the World: He hath purpoſed, and will perform it. Combinations of men, *Pſal.* 2. 1, 2. the Gates of Hell, *Matth.* 16. 18. and the Powers of this World can no more impede the Succeſs of Chriſt's Work, than the Barking of Dogs can hinder the Moon's paſſage to its Journey end, *Iſa.* 43. 13. *I will work, and who ſhall let it? Who art thou, O great Mountain, before Zerubbabel? thou ſhalt become a plain,* Zach. 4. 7. *He taketh up the Iſles as a very ſlender thing,* Iſa. 40. 15. The Lord brings in his

his mightineſs here, to comfort *Iſrael* under Diſcouragements, by reaſon of Difficulties in the way of their Mercy. *Comfort ye my People, ſaith the Lord*, ver. 1. *Tell her her warfare is accompliſhed*, ver. 2. *The glory of the Lord ſhall be revealed*, ver. 5. *O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength*: Be not afraid of Dangers, preach my Word, be undaunted in my Service: *Behold your God*, ver. 9. *He will come, and his Reward with him*, ver. 10. *He will feed his Flock like a Shepherd*, v. 11. He will keep up his Word and Ordinances in ſpight of all oppoſition. *Obj. But our Enemies are many.* Anſ. Why, he hath meaſured all the waters of oppoſition in the hollow of his hand, *verſ.* 12. Obj. *But all our wiſdom cannot ſee how theſe great things ſhould be brought about.* Anſ. Why, who hath directed the Spirit of the Lord? *ver.* 13. He wants not wiſdom to accompliſh his Work. Obj. *But Nations and Iſlands combine againſt God's Iſrael.* Anſw. What if they do? they are no more to God than the drop of a bucket, and the duſt of the Balance, *ver.* 15. Therefore, fear not, he will perform his Promiſes, and fulfil his Deſigns. *Queſt.* Why, what hath he promiſed? *Anſw.* He hath promiſed, that the ſtone cut out of the Mountain without hands, ſhall become a great Mountain, and break in pieces the Image of the Beaſt, *Dan.* 2. 35, 45. and that he will ſet up the Kingdom of his Son in the World, *ver.* 44. *Iſa.* 2. 2.

He hath promiſed Peaceful times to the Church of God, when the Sword ſhall be turned into Plowſhares, *Iſa.* 2. 4. *Iſa.* 55. 13. *Great ſhall be the peace of thy Children*: *None ſhall hurt or deſtroy in all God's holy Mountain, Iſa.* 65. 25. *Ezek.* 28. 24, *Iſa.* 16. 18, *Pſal.* 72. 9.

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He hath promiſed times of Light and Knowledge, *Iſa.* 11. 9. chap. 52. 8. ch. 54. 13. ch. 60. 19, 20.

He hath promiſed times of Holineſs, *Iſa.* 60. 21. ch. 4. 3. ch. 35. 8. *Zech.* 14. 20, 21.

He hath promiſed times of Union, *Zech.* 14. 9. *Zeph.* 3. 9. *Ezek.* 37. 19.

He hath promiſed times of Joy and Comfort to his Intereſt, *Iſa.* 65. 13, 14. ch. 35. 10. ch. 25. 8.

He hath promiſed Enlargement to the Church, *Iſa.* 2. 2. ch. 60. 8, 9, 13.

He hath promiſed Stability and Settlement, *Iſa.* 54. 14. ch. 60. 20.

He hath promiſed Activity and Liveline ſs, *Iſa.* 26. 19.

Fourthly, As thoſe great and glorious things are ſpoken of *Sion*, ſo they ſhall certainly be accompliſhed in due time, *Iſa.* 60. 22. *Deut.* 32. 35. *The Viſion is but for an appointed time*, *Hab.* 2. 3. As the Things are appointed, ſo is the Time, beyond which God will not go one moment, *Exod.* 12. 41, 42. The ſelf-ſame day; the *Jewiſh* Doctors ſay it was mid-day, as ſoon as one hundred and thirty years was out, to an hour, God fulfill'd his Promiſe.

Laſtly, God takes uſually the moſt unlikely time to fulfill his Promiſes: As in *Abraham*, when his Body was dead, *Gen.* 18. 10, 11. *Abraham* and *Sarah* were ſenſible of an utter inability and unfitneſs in themſelves for ſuch a Mercy, yet then was the Promiſe fulfilled, *Gen.* 22. 14. So *Iſrael* were brought out of *Egypt*, when all things made againſt it; their Oppreſſions increaſed, *Exod.* 2. 23. chap. 5. 7, 8, 19. *Pharaoh* reſolv'd not to let them go, *Exod.* 10. 27. and *Moſes* charg'd to ſee his face

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no more, on pain of Death, *chap.* 10.28. When Gods time was come to bring *Iſrael* out of *Babylon*, they were as dry Bones, and ſaid, *Our hope is loſt, we are cut off for our parts*, *Ezek.* 37. 11, 12. *Pſal.* 126.1. *Deut.* 32.36. *Mic.* 4.10. *Thou ſhalt go into Babylon, and there ſhalt thou be delivered.* Before that glorious Salvation of the *Jews* in *Shuſhan*, under *Ahaſuerus*, they were brought under a Sentence of Death, the Decree was ſeal'd, and poſted away, the time appointed for their deſtruction, and no poſſible hopes left of reverſing it, *Eſth.* 3.12. to the end, compar'd with Chap. 8. So much for the Uſe of Conſolation.

CHAP. VIII.

Containing an Uſe of Exhortation to Sinners and Saints.

IF the Lord Jeſus Chriſt be ſuch a Glorious Mediator, then,

Firſt, Let periſhing Sinners be perſwaded to get an Intereſt in him: And for Motive herein, conſider theſe four or five things.

Firſt, The Lord Jeſus will Mediate for, and ſave none but thoſe that are his. Many common Mercies, Favours, and Boons he beſtows on his Enemies, but Salvation-bleſſings are the priviledges only of his People, *Matth.* 1.21. 2 *Tim.* 2.19. *Luke* 1.68.

Secondly, Many will lay claim to Chriſt, who have no Intereſt in him, *Luke* 13.25. High Pretend-

tenders may be ſhaken off, *Math.* 7. 22. *chap.* 25, 12. Some that ſhall think themſelves ſomething, may be found nothing; ſome that ſhall be thought Saints by others, may yet be caſt away, 1 *Joh.* 2. 19. As *Hymenæus* and *Alexander*, 1. *Tim.* 1. 20. The *Galathians* and ſcattered Saints, *Gal.* 1. 6. *chap.* 3. 3. 2 *Pet.* 1. 20. *Rev.* 8. 12. Nay the very Elect ſhall find it hard to ſtand, *Matth.* 24. 24.

Thirdly, There is but a time in which Chriſt may be found, *Iſa.* 55. 6. *Seek ye the Lord while he may be found*; intimating, there is a time in which he will not, when the door will be ſhut, and Chriſt will ſpeak, knock, and call no more; There is but a day of Grace, an hour of Salvation, O Sinner be not wiſe too late.

Fourthly, It is a moſt dreadful, tremendous thing, to leave the World without an Intereſt in Chriſt; to be ſummon'd to Judgment and have nothing to help them, no Mediator to plead for them, no Righteouſneſs to cover them, no Duties to accompany them, no Eye to pity them, *Iſa.* 57. 12. *chap.* 30. 13. *Jer.* 5. 5. This is ſad indeed, when all Bowels are gone, and boundleſs Miſeries to be undergone.

Fifthly, Of all periſhing Sinners, ſuch as periſh under the Goſpel, have the moſt dreadful Miſeries, *Matth.* 11. 21. 22. The Heathens and Pagans, Publicans and Harlots, ſhall have a more tolerable place in Hell, than ſuch as refuſe a tender'd Jeſus: *How ſhall we eſcape, if we neglect ſo great Salvation? Heb.* 2. 3. O miſerable Sinners! ſleight not, Salvation tenders, deſpiſe not, Goſpel calls, but haſten away to this Redeemer.

Secondly, Let the People of God be exhorted, firſt to bleſs God for this Mediator, *Eph.* 1. 3. Chriſt

is the Fountain of Blessings, the Author of Salvation, the Gift of God, and have you no *Hosanna*'s for the Enjoyment of so rich a person? 1 *Joh.* 4. 9, 10.

Secondly, Ply hard the Throne of Grace, find Work for Christ, *Heb.* 4. 15, 16. *Let us come boldly to the Throne of Grace*, make known your Requests unto God, *Phil.* 4. 6. Consider Soul,

You have always need of Mercy; not a Moment but you want Supplies from God for Soul and Body: your Corruptions are alwayes resisting the Spirit, *Gal.* 5. 17. never at peace with Grace, but as a Bow that is bent, are still pressing after their former Liberty, and as Waters penn'd back, are striving to force their way; therefore Christians, you alwayes need the Spirit's help, and fresh Supplies of Grace: your Guilt is always encreasing, *James* 3. 2. The Righteous falleth seven times a day, hence daily Sacrifices were appointed, because of daily Sins, *Heb.* 7. 27. Your Temptations are continually renewed, 1 *Pet.* 5. 8. New Tryals are daily falling on you, new Difficulties are frequently occurring your Life, new Troubles and Afflictions are constantly betiding you.

This is God's appointed way, in which he will give out Mercy, *Ezek.* 36. 37. *Matth.* 7. 7. 'Tis true, sometimes God hears before we ask, but yet preventing Mercy doth not excuse from Duty, and we have no ground to expect Mercy out of the way of Duty.

You are invested with a holy Priest-hood, on purpose that you may be much employed in this Work, 1 *Pet.* 2. 5. Your Work and Offices lies in this, to offer up daily Sacrifices to God by Christ.

The Lord Jesus waits in Heaven to receive your Prayers, 'tis his Business and work in Glory, to pursue your Advantages, and therefore he expects to hear

hear from you, 9. *Heb.* 24. As an Agent that expects to hear from his Client, and receive Intimation about his Condition; as a Friend in a forreign Country, that is hearkning for Letters from his Friend, Chriſt in Heaven deſires to hear from his People on Earth; not that he is ignorant of them, or needs to be put in Remembrance, but this way are his Graces in them exerciſed, their Love and Duty maintain'd, and himſelf glorified, *Iſa.* 30. 18. *Therefore will the Lord wait that he may be gracious.* In the Original it is, he longs and as it were, greedily and enlargedly deſires an Occaſion to be gracious; he waits in Heaven to be put in Remembrance to do his People good.

This way is their bleſſed Intercourſe maintained betwixt Chriſt in Heaven, and Believers on Earth; by this Chriſt hears from them on Earth, and they from him in Heaven, *Cant.* 2. 14. *chap.* 8. 13, 14. *Thou that dwelleſt in the Gardens, the Companions hearken to thy Voice, cauſe me to hear it*: 'Tis, in the Original, *Cauſe to hear me*, which occaſions a twofold reading. Firſt, *Cauſe me to be heard*, they are Chriſts Words to his Spouſe, *Let me be the Subject of thy Diſcourſe to others.* Secondly, *Cauſe me to hear it*, that is, let me be ſpoken to, let me hear thy Voice in Prayer, as a man deſires to hear from his Wife, when abſent; and in the next *verſ.* She eccho's back the ſame Requeſt to Chriſt, that he would haſten his Return to her, that ſhe might have his Company alſo: by Prayer Chriſt and Believers have ſweet Intercourſe with each other, *Cant.* 1. 7, 8. *chap.* 2. 5. 8.

The Lord Jeſus is wonderfully delighted to hear from his People, *Cant.* 2. 14. *chap.* 4. 11. *chap.* 6. 13. *Return, Return, O Shulamite, &c.* This word *Shulamite* comes either from *Solomon*, and ſo her Husbands

name is named on her, or from *Salem*, Peace, which is *Jerusalem*, shewing her Descent to be from *Jerusalem* above; hence Christ desires her Company because it was pleasure to him to look upon her, her Countenance was as two Armies; it is in the Original, *Mahanaim*, the same word that *Jacob* puts on the place where God met him, *Gen.* 32. 1. 2. As if Christ should say, thy Sight is Angelical to me, tho thou art impure in thy self, yet thou art fair in mine Eye.

'Tis a mighty thriving way: there's no such course can be taken to grow rich apace in divine Treasures, Prayer is the Key that opens Christ Treasury, and fetches out the Riches of Heaven, because such may have of God what they will, *Joh.* 15. 7. God is always giving where gracious Souls are rightly asking, God's readiness to give should be an Argument always to crave: as Sir *Walter Raleigh* when Q. *Eliz.* ask'd him when he would leave off beging, answered, when your Majesty leaves off giving.

Thirdly, Trust to an interceding Jesus, expect all your Mercies from him, *Psal.* 5. 3. *In the Morning I will direct my Prayer to thee, and look up:* the Arabick, and some other Versions have it, *I will prepare or stand before him, and he will see me.* But this agrees not with the Original, where 'tis, *I will order or dispose my Prayer*, as a General doth his Army, and will look out as a man that watches on a Tower, to see what I can espy and what Answer he will give. By a Metonomy, it signifies to expect or look for some thing, *Matth.* 22. 21. *In his Name shall the Gentiles trust.* The Lord Jesus is the sure and certain Object of a Believers Trust; O Christians! is Christ entred into Heaven, there to appear for his People? O then

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depend upon his Interceſſion, expect all your needful Mercies by him, take up your Acquieſcence in his Mediation for you, reſt ſatisfied (Believers) that your caſe is good, and it ſhall be well with you in every Condition, becauſe Chriſt intercedeth for you. Now to ſtrengthen your Dependance on Chriſt. Conſider,

His Engagement to the Father to become your Advocate, *Heb.* 10. 9. *Joh.* 6. 39. His Promiſe to Believers to purſue their Cauſe in Heaven, *Joh.* 14. 16. And his full Accompliſhments with whatever is needful to compleat this Work. He is infinitely wiſe, and knows how to manage your Concerns and proſper, *Col.* 2. 3. He hath Skill and Counſel to finiſh his Affairs with Diſcretion; he knows your Caſes better than your ſelves, and what Arguments to plead ſo as to prevail, *Pſal.* 103. 14. *Joh.* 2. 24. 25. *Pſal.* 31. 7. *Heb.* 4. 13. *Iſa.* 40. 27. 28. He is active and laborious; and quick at Work, as well as in Wiſdom, *Iſa.* 11. 3. He is ſtill unwearied in his Buſineſs, and his Spirit never fails, *Iſa.* 42. 4. His Eyes are always open, he never ſlumbers or ſleeps, *Pſal.* 121. 4. 1 *Kin.* 8. 29. *Iſa.* 27, 3. He loſeth no time, but takes the fitteſt Occaſion to perfect his Deſigns, 1 *Pet.* 5. 6. He is faithful in his Undertakings, and one whom you may confide, *Heb.* 2. 17. His name is faithful, *Rev.* 19. 11. He is omnipotent and powerful to fulfil his Pleaſure, *Heb.* 7. 25. The Almighty one who can prevail with the Father, and is one with him, *Joh.* 11. 42. *chap.* 10. 30. Conſider Chriſt's Intereſt in his people, they are his own, *John* 13. 1. They are his Seed, Treaſure, Jewels, Members, and Sheep, *Joh.* 10. 3. They are his Spouſe, and therefore he cannot forget, or neglect their Concerns, *Epheſians* 5. 29. *Iſa.* 58. 7.

Think on his Concernments in all the Affairs of his Intereſt; by vertue of that Union betwixt Chriſt and his People, he becomes a ſharer with them in all their Conditions, their Mercies are his Delight, *Pſal.* 35. 27. and their Afflictions are his Trouble, *Iſa.* 63. 9. He ſympathizeth with them as the head with the Members, and the Husband with the Spouſe; their loſs is his Loſs, and their Gain he reckons as his Intereſt. Should Saints and their Concernments miſcarry at laſt, Chriſt himſelf would be a certain and eternal Looſer: he would looſe his Blood, and purchaſe, his Obedience and Sufferings.

Laſtly, Conſider, Chriſt's Glory conſiſts in the Good and Salvation of Believers, 2 *Theſ.* 1. 12. His Glory is wrapt up in their Glory, and his Life in their Life, *Joh.* 14. 19. 2 *Cor.* 8. 23. *Joh.* 17. 10.

Fourthly, acknowledge the Interceſſion of Chriſt to be the procuring Cauſe of all your Mercies; in every Reception of Mercy ſee an Interceding Jeſus, and ſay Lord, 'tis thy Mediation I owe theſe Enjoyments, Priviledges, and Prayer-returns unto, *Luke* 22. 32. *Pſal.* 115. 1. *Pro.* 3. 6. *In all thy ways acknowledge him.* This is to pay Tribute to Chriſt in Heaven, and advance the Glory of the bleſſed Mediator; this is giving Chriſt his Due, *Rom.* 13. 7. and a ſacrificing to God and not to your Dreg; as it is Chriſt in Belelievers is the Hope of Glory, ſo it is Chriſt in Heaven is the Hope and Procurer of Mercy.

Fifthly, If Chriſt be your Advocate in Heaven, then follow his Inſtructions on Earth, *Matth.* 17. 5. He that commits his Cauſe to another, commits himſelf to his Counſel alſo to be guided by him in every thing, that might conduce to his Succeſs in it; Chriſt's work in Heaven is to order and regulate his

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People on Earth, and therefore he is the Law-giver, and King as well as Saviour, *Isa.* 33. 22. *Jam.* 4. 12. and the Duty of all Christ's Clyents on Earth, is to live by his Prescription and Order given them; and therefore 'tis said, *Numb.* 21. 18. *The Princes digged the Well, even the Nobles of the People, digged it by the Direction of the Law-giver.* This is spoken of that famous Well *Beer-Elim*: that is, the Well of the mighty ones, that God gave *Israel* in the Wilderness: it was alone the Gift of God, *verse* 16. I will give them Waters, yet they must dig for it, as here; and that according to Prescription, as *Moses* gave them from the Lord: This well was a Figure of Christ, as the *Hebrews* themselves, in their *Midrash Koheleth do acknowledge*, as (say they) *The first Redeemer caused a Well to spring up, so the last Redeemer shall cause Waters to spring up*; as 'tis said, *Joel* 3. 18. *A Fountain shall come forth from the House of the Lord, and shall water the Valley of Shittim*; which signified the Graces of the Spirit, that Well of Water springing up to Life eternal, *Joh.* 4. 14.

Sixthly, Become Advocates for Christ on Earth, confess his name. *Rom.* 14. 11. *chap.* 15. 9. *Phil.* 2. 11. Plead his cause before men, *Hos.* 2. 2. *Plead with your Mother.* This is spoken to the pious in *Israel* (as *Jonathus Caldæus*, *Jerom*, and others conceive) who are the men, and the whole House of *Israel* their Mother, and their pious Children must plead, that is, expostulate, reason, and contend with her for God to bring her to the Sense of her Sin and Danger; the Lord Jesus underwent all dangers in owning your Cause, so should you in his: he always intercedes for you, so should you for him in Word and Deed; your Lives and Lips should plead for him: He

He pleads effectually for you, ſo ſhould you labour to be as ſucceſsful as you may for him, *Joh.* 3. 29. and in order to the Diſcharge of this important Duty, conſider,

That the ſuitable Qualifications of an Advocate muſt be acquired, you muſt get Wiſdom to know Chriſt and the things of his Will, Kingdom, and Glory, you are not likely to do much Service to Chriſts Intereſt, if you are ignorant and unacquainted with his Laws and Concernments. *Mic.* 6. 8. *Col.* 1, 9, 10. 2 *Pet.* 3. 18. *Matth.* 10. 16. *Phil.* 1. 9. *Eph.* 1. 17. You muſt be active and vigorous for God, *Rom.* 12. 11. Slothful Spirits are not like to be much ſerviceable, *Prov.* 27. 15. *Eccleſ.* 10. 18. *chap.* 9. 10. *Heb.* 6. 11, 12. You muſt be faithful, and have Truth in the inner parts, *Rev.* 2. 10. 1 *Cor.* 4. 2. *Luke* 12. 42. You muſt labour after Potency and Mightineſs through Chriſt, that you may prevail for him, *Phil.* 4. 13. 1 *Chro.* 22. 13. 1 *Cor.* 16. 13. Now the way to get this Strength for Chriſt, is by Faith to live on him, *Eph.* 6. 10. 2 *Tim.* 2. 1.

You muſt make a thorough and open Profeſſion of him, and of all his Truth, 1 *Tim.* 6. 12, 13, 14. *Heb.* 4. 14. 2 *Cor.* 9. 13. profeſs him at all times, *Matth.* 10. 32. profeſs him openly, plainly, ſincerely, and boldly, ſo did the Apoſtles.

You muſt patiently, perſevere under all Sufferings for him, *Acts* 21. 13. 2 *Tim.* 2. 10. *Heb.* 10. 32.

You muſt ſpeak well for Chriſt at all times, *Mat.* 11. 19. *Cant.* 5. 10. 1 *Pet.* 2. 9.

You muſt live out his Glory, *Matth.* 5. 16. *Phil.* 2. 15. 2 *Cor.* 9. 13.

Thus have we done with the Applicatory part of this Point, and diſpatch'd the wonderful Riches of Chriſt, as to his perſonal Union.

CHAP.

CHAP. IX.

Opening ſomewhat of the ſweet Diſpoſitions of Chriſt, viz. His Goodneſs, Love, and the Riches thereof, as to the kind, Fruits, and Effects of it.

I Am now come to the third particular, wherein we ſhall make a Diſcovery of the Riches of Chriſt, as they conſiſt in his excellent and ſweet Diſpoſitions as Mediator, with thoſe precious Graces and Endowments in him, which will much illuſtrate the perſonal Riches of Chriſt, and be of wonderful Encouragement both to Saints and Sinners, to think better of him, and to haſten after a Dependance on him.

Now the firſt thing we ſhall treat of, is the goodneſs of his Nature: He is Goodneſs it ſelf, *Pſal.* 34. 8. *O taſt and ſee that the Lord is good*: This Pſalm was penn'd by David, when he was driven from *Achiſh*, and was in ſore danger of his Life; in this Condition, he ſeeks the Lord, and found help, by reaſon of the Goodneſs of God, that is, God in Chriſt; indeed there is Creation-Goodneſs, and providential-Goodneſs, but the choiceſt is his Redemption-goodneſs, that Goodneſs which he lets out to poor Sinners in a Mediator. Thus is Jeſus Chriſt the Gift of his beſt Love, and is qualified, and diſpoſed to commend the infinite Goodneſs of God to periſhing Sinners: his Goodneſs is great, *Zac.* 9. 17. called the Riches of his Goodneſs, *Rom.* 2. 4. Now this goodneſs of Chriſt appears.

First,

First, In it's Extensiveness, he is good to all, Mans goodness is contracted and narrow, its greatest Proportion reacheth but a few, none but Friends, Relations, and such as may oblige or requite them, are usually Sharers in it; but the goodness of Christ is immense, it reacheth to all the work of his hands, *Psal.* 145. 9. *The Lord is good to all, by him all things consist*, *Col.* 1. 17. *He upholdeth all things by the word of his Power*, Heb. 1. 3. The very vilest, and most unworthy Grace-abusing Soul have some kind of share in Christs Goodness; he upholds his very Enemies, and maintains the Being and Enjoyment of such as oppose him.

Secondly, In it's Invincibleness; all the Provocations of his Enemies cannot impede it's designed current, he is resolved they shall have a share in his Mercy, though they oppose their own Mercies; nay all the Unkindness of his people cannot conquer it, nor many Waters quench it: *He maketh his Sun to shine upon the good and bad*, *Matth.* 5. 45. It's strange to think how rare a portion of Mercy the wicked have in their day; he that cryed Father forgive them they know not what they do, cries Father spare them to see what they will be.

Thirdly, It's Freeness; 'tis not extracted, but flows out of it's own Accord, *Isa.* 65. 24. *Before they call, I will answer*, &c. It hath no Creature-merit to provoke it, *Exek.* 16. 6. *I said unto thee, when thou wast in thy Blood, live*, when there was no Beauty to attract it, no desires to draw it forth: mans Worthyness is no ground for the Communication of Christs Goodness, what Lovelyness had the *Ephesians* to deserve it's liberal Effusions? *Eph.* 2. 1.

Fourth-

Fourthly, 'tis unwearied, enduring Goodness, it hath not the Shallowness of a slender Vessel, which is easily emptyed, but the Unfathomableness of the Ocean that can never be exhausted: the vast Expences and Communications of it, from the Creation of the World to it's final Destruction, will not diminish it one Iota; his Anger indeed hath but a momentary Continuance, *Psal.* 30. 5. But his Goodness endureth for ever, *Psal.* 52. 1.

Fifthly, 'Tis Communicative goodness, running over, flowing down, and liberally diffusing it self for the good of others; so 'tis defined to be a Vertue by which a person of his own accord is abundantly prone to acts of Benignity: Christ's Goodness is manifestative, distributive, and it's Dispensations are as natural as the irradiating Beams of the Sun.

Secondly, Another excellent Disposition in Christ, is his Love, not only his Phylanthropy, or good Will he bears to all men, and the Desire he hath of their Salvation, *Ezek.* 33. 11. But his ἀγάπη his special Love, from *ἄγαν valde & πάσχω acquiesco*, such an ardent Affection hath the heart of Christ, for a person adhering to him, that it greatly acquiesces in, and is fully contented with him, *Eph.* 2. 4. Such is the Sweetness of Christ's Nature, that it is full of Love, *God is Love*, 1 *John* 4. 16. *And as the Father hath loved me, so have I loved you*, Joh. 15. 9. Now this Love of Christ to his people, is,

First, A supreme Love, the chiefest Love, he hath a love of Benevolence to all, *Mark* 10. 21. He beheld the young man and loved him; but the Love he bears his own, is transcendent, and exceeds the Love of men and Angels, *Joh.* 15. 13.

Secondly, An infinite Love, Love that passeth all Know-

Knowledge, exceedeth all Dimenſions, *Eph.* 3. 18. Chriſt's Love (ſaith one) hath Length in it, becauſe he loved his Elect from Eternity to Eternity; O unmeaſurable Length that hath no end! his Love hath Breadth in it, becauſe not the *Jews* only, but the *Gentiles* alſo, are ſharers in it; 'tis extended to the whole World, *Math.* 28. 19. It hath depth in it, becauſe it brought him down into the Deeps, not only of the Earth, but of unconceivable Sufferings: It brought him as low as the Grave, yea to the very Borders of Hell, *Iſa.* 53. 3. It hath height in it, becauſe it aſcended far above all Heavens, that he might fill all in all, become our Advocate there, prepare us for it, and it for us, and at laſt takes us up to himſelf, that we may behold his Glory.

Thirdly, An eternal Love, *Jer.* 31. 3. *I have loved thee with an everlaſting Love.* All Creature-affections have their Beginning and End, their Riſings and Settings, but the Love of Chriſt is as himſelf, everlaſting, *Rev.* 1. 13. The tranſiency of his peoples Love, cannot injure its permanency, for *where he loves, he loves to the end*, Joh. 13. 1.

Fourthly, An unchangeable Love, it hath no Ebbings and Flowings, Waxings and Waneings, Riſings and Fallings, but is the ſame Yeſterday, to Day, and for ever, *Heb.* 13. 8. It knows no Alteration, Addition, or Diminution: the Heavens ſhall wax old as a Garment, and be changed, *Heb.* 1. 11. 12. But Chriſt and his Love is invariable, *Mal.* 3. 6. 'Tis true, the Manifeſtations of his Love is mutable, (he may ſmile to day, and frown to morrow) but not the nature of it; the Ciſterns may be dry but not the Fountain.

Fifthly, A free Love, it hath no Conſideration of Creature-merit, fore-ſeen Faith, or perſevering Holineſs,

neſs, *Hoſ.* 14. 4. *I will heal their Back-ſlidings, and love them freely.* What reaſon can be given, that of the ſame Lump ſhould be made one Veſſel of Honour, and another of Diſhonour; nay that perſons of the moſt exquiſite Abilities, natural Endowments, unſpotted Moralities, and uncontroulable Sovereignty, ſhould be rejected, and left to the hardneſs of their Heart, and the righteous Judgment of God, and that others of the meaneſt parts, inconſiderable Qualifications, prodigiouſly vitious Lives and miſerable Penury, ſhould be elected to the higheſt Priviledges, received into the moſt intimate Communion, and made partaker of the higheſt Glory?

Sixthly, The Spring and Fountain of all that Love that is in Believers to God and one another, Creature-affections are but ſtreams deriv'd from this Ocean, Candles lighted at this Sun: *We love him becauſe he firſt loved us*, 1 *John* 4. 19. The aſcending Love of Saints is a faint Reflection of the deſcending Love of Chriſt; the ſame Waters that empty themſelves into the Sea, have their Birth from it.

Seventhly, An active love, Creature-affections are dull and ſluggiſh, and ſavour rankly of the Veſſel they are in, but Chriſt's are vigorous and laborious; a parental Love, that ſets his Wiſdom on deſigning, his Faithfulneſs on ſecuring, and his Power on accompliſhing the chiefeſt Concernments, and higheſt good of his Children.

Laſtly, a fruitful Love, full of good Works, 'tis commended love, *Rom.* 5. 8. manifeſted love, 1 *John* 4. 9. Not love in the Womb, or abortive, but love in the Birth: I ſhall name ſome of it's Fruits to his People.

Firſt, the giving of himſelf for them, *Eph.* 5. 25.

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Who loved me, and gave himſelf for me, Gal. 2. 20. This is the higheſt Teſtimony of his Love imaginable, he could not have beſtowed a better thing; he that gives himſelf, gives all. He gave himſelf to procure a purchaſed Treaſure to enrich them, to deſtroy the partition Wall, and fill up that bottomleſs Gulf, that lay in their way to glory: he gave himſelf to diſcharge their Debts, remove their Guilt, juſtifie their Perſons fulfil all Righteouſneſs, and make good the new Covenant.

Secondly, The opening of his heart to them, *John* 15. 14, 15. *I have called you Friends, for all that I have heard of my Father, I have made known unto you*: O! the wonderful Love and Kindneſs of Chriſt to his People, that he communicates his Secrets, and opens to them the Thoughts of his Heart from all Eternity; he leads them into his retired Chambers and ſecret Receſſes, and feaſts them liberally with hidden *Manna*, and excellent Diſcoveries of the things freely given them of God: Saints cannot aſcend up into Heaven, and ſee the Length Depth, Breadth and Height of thoſe glorious things God hath prepared for them, but they have the Priviledge to wade deep into ſanctuary Waters, and the Spirit of Grace is freely given them to reveal the Depths of divine Love.

Thirdly, The Communication of all good things to them, *He will give Grace and Glory, and no good thing will be withhold, Pſa.* 84. 11. *Pſal.* 34. 10. O boundleſs Love indeed! he may beſtow ſome ſublunar Portions on his Enemies, but his Children only ſhall have the Inheritance, they ſhall have his Wiſdom to direct them, his Goodneſs to ſupply them, his Power to protect them, and his Spirit to inſtruct them, *Joh.* 16. 13. 14. And O what a wonderful Gift is

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the Spirit; he will ſhew them their Duty, reprove them for their Sin, anſwer their Doubts, clear up their Way, and enlighten them in their Darkneſs: he will open their Hearts, enlarge their Souls, regulate their Wills, illuminate their Minds, and ſanctifie their Perſons; he will communicate Counſel, reveal Chriſt, diſcover their Inheritance, and ſeal them up to the day of Redemption.

Fourthly, His minding and purſuing all their Concerns in Heaven, the Buſineſs Believers have in another Country where they cannot come is very weighty; they need Receptions of more Grace every day, Strength againſt Corruption, Wiſdom in their Difficulties, Patience in their Sufferings, and Faith in their Temptations; now Chriſt doth agitate their Cauſe, becomes their Factor, and diſpatches their Work, *Exod.* 28.29. *Heb.* 7. 25. *Iſa.* 49.15. 16.

Fifthly, His gracious Preſence with them, *Joh.* 14. 18. *I will not leave you comfortleſs*, *Heb.* 13.5. *Jer.* 32. 40. 2 *Cor.* 6. 16. He may hide his face for ſometime, and ſuſpend the gracious light of his Countenance: he may ſtand behind the Wall, and ſtep behind the Curtain, yet theſe are but momentary, not continual, and imaginary, not real.

Sixthly, His bearing with them, and forbearing of them, 1 *Cor.* 13. 7. *Charity heareth all things*, it cannot eaſily be overloaded: what groſs Indignities and abuſive Injuries doth Chriſt patiently receive from the hands of his People? *Amos* 2. 13. *Pſal.* 95. 10.

Seventhly, His thinking often and well of them, and his being a Friend to their Friends, and an Enemy to their Enemies: where a mans Affections are there will his Thoughts be alſo; the Adulterers Thoughts are on his Uncleanneſs, the wordly man's

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on his Treasures, and the Ambitious on his Honours, but Christ's are on his People, *Isa.* 43. 4. They are his *Hephzibah's*, the delight of his Soul, his Jewels and Treasures, *Isa.* 62. 4. *Mal.* 3. 17. He esteems their Enemies as his, *Exod.* 23. 29. and favours their Friends with peculiar Blessings, *Exod.* 1. 20. *Gen.* 39. 5.

Eighthly, His being troubled with their Troubles, and delighted with their Welfare, *Joh.* 11. 33. 35, 36. when the Lord Jesus came to raise *Lazarus* from the dead, and saw *Mary* weeping, and the *Jews* that were with her, 'tis said, *He groaned in Spirit, and was troubled*: nay when he came to the place where *Lazarus* lay, he wept; whereupon the *Jews* said, *Behold how he loved him*, and his Heart is the same now in Heaven, *Isa.* 63. 9. True love will suffer in the Tryals of it's Friend, *Acts* 9. 4. hence the Afflictions of Saints are call'd the Afflictions of Christ, *Col.* 1. 24. what *Hester* said concerning her people, may be more truly spoken by Christ, *Hester.* 8. 6. *How can I endure to see the Evil that shall come upon my people.* He is grieved at the Evil of their Sins or Sufferings, *Mark* 3. 5. *Eph.* 4. 13. and takes wonderful Pleasure in their Welfare, *Prov.* 8. 31. no tender parent can more earnestly desire the Happiness, and rejoyce in the Advantages of his Children, than Jesus Christ in his, *Psal.* 147. 11. If the Joy of his Ambassadors doth much depend upon the Prosperity of the Souls of their Auditors, 3 *Epist. Joh. ver.* 4. Then surely himself is not altogether unconcern'd.

Lastly, His preparing a Heaven for them, *John* 14. 2, 3. *In my Fathers House are many Mansions, I go to prepare a place for you*, &c. The Lord Jesus knows that his departure from the World with the sad Consequences thereof, would breed great Trouble in the

Hearts

Hearts of his Disciples; therefore labours to prevent it, by telling them of the occasion of his Departure, that it was for their sakes, and in their business; and though the World would abuse them when he was gone, and cast them out of their House and Country, yet he tells them, he had a Father in Heaven that would receive them, and he was going thither to prepare a place for them, and there was store of room for them in Heaven. The word, translated *Mansion* here, signifies, an abiding, fixed place. Here you dwell in Tabernacles, but in Heaven are places for you, out of which you shall never be turned more. Don't expect much Happiness in the World, but look to Heaven for all your satisfying Comforts: There's a Rest for you, after all your wearying Duties and Troubles; there are pleasant Habitations, after all your Wilderness Journeyings: There's a large dwelling-place; here you are thrust into corners, and may be have little conveniencies in your Houses; Here you dwell in Strangers, and perhaps, Enemies Houses, but there your dwelling shall be in your Father's House. 'Tis really so, I do not flatter you with vain hopes, or feed you with false reports: if it were not so, I would have told you. Some might object here, That there may be Houses in Heaven, and yet they in Hell. No (says Christ) I go to prepare a place for you; when I come to Heaven, I will bespeak a House for you, it shall be your own, your own proper Right, every one of you, and of all my People, shall have a House of their own, and it shall be Fee simple, theirs to all Eternity. But some may say, How shall we be sure of this, that when we dye we shall have a place in Glory? Why, saith Christ, As sure as I go to Heaven, shall you have a Mansion there; for, 'tis one end of my going thither; 'tis part of my business there, I go to prepare a

place for you. (ἑτοιμάσαι) This word, saith *Grotius*, notes a Divine Appointment, a place that God allots and appoints for you: that you might not think it is procured by your own Merit and labours. As if he should say, you may be sure, my People, you shall not miss of a place in my Father's House, because he hath given you a house in Heaven, and I go to possess it for you, and to make it sure: My Father hath given it, and I have purchased it, and now I go to take it into my own hand for you: yea, to fit and suite your Lot in Heaven, as may be most meet for you, and as may bear a full proportion to all your Labours, and Sufferings for me. And thus the word likewise imports (saith Dr. *Preston*) to fit and fashion one, as a Vessel is fashion'd and shap'd to its proper Use. But Believers may urge, Lord, how shall we get thither? the Journey is far, the Way we know not; many Dangers lye betwixt this and Heaven; the Prince of the Air, and all the Devils of Hell lye betwixt this and Glory; and how shall we get safely through all these Dangers? Why, saith Christ, I will come again and receive you, when I have done your Work in Heaven, when I have dispatched my gathering, and completing work on Earth, when all my Saints are called and perfected, then will I come again, and receive you to my self; I will come and unite your Souls and Bodies together, and then will shew you the way to Heaven, and lead you into your own habitations there, and as surely put you into possession of Glory, as I am going to possess it for my self; and in the mean time, I will take care of you in the way, and send my Spirit to guide you, and bear you thorow it, and my Angels, when you are at your Journeys end, shall receive your Souls, and bring them unto me, that where I am you may be also, *Joh.* 17. 24. *Joh.* 12. 26. What greater

Love

Love can there be than the Engagements of Christ's Heart, to get all his Children brought home to Heaven, that they may be ever with him, and partake of his Glory, 1 *Cor.* 15. 22, 23.

CHAP. X.

Several Deductions drawn from the Love of Christ.

IF the Lord Jesus be so full of Love and tender Affection: then,

First, What reason have Sinners never to be quiet, till the Lord Jesus become their Friend, till they have an Interest in his special Love. Alas, poor Souls! the common Love of Christ, though now you fare the better for it, will shortly be at an end: His Philanthropy, though precious, yet is but like a Box of Ointment, which may be wasted and consum'd, *Mark.* 14. 4. But his special Love is like the two Olive Trees, *Zach.* 4. 12. always emptying out it self through the golden Pipes of his Ordinances to his People: Christ's common love to Sinners, is like a Land-flood, that will be drained: But his special Love is compar'd to a Fountain, a Well of Water that springeth up to Life Eternal. O then labour after an Interest in this Love of Christ, that brings Salvation: Put away the Evil of thy doings, hearken to Christ's counsel, receive him into thy Heart by Faith, obey his Voice, take him to be thy Lord and God, and thou shalt possess his love too, *Psal.* 45. 10.

Secondly, Then what an abominable thing is it to hate Christ? how unexcusable will Sinners Enmity against him be when he comes to Judgment, *Jo.* 9. 5.

Prov. 8. 36. *All they that hate me love Death, Psal.* 21. 8, 9. *Psal.* 132. 18. *Nah.* 1. 2.

3dly, Then why should Believers take up such hard thoughts of Christ? *Isa.* 40. 27. *Why sayest thou, O Jacob, my way is hid from the Lord, and my Judgment is passed over from my God?* that is, my Condition, my trouble, my Soul is out of God's thoughts: He takes no notice of, nor cares what becomes of me: *And my Judgment*; that is, God's judging my Cause, his fighting and helping my oppressed Soul, is gone from me, or he hath laid it aside, he will not help me in my Affliction. This was *Sion*'s complaint, and hard thoughts of God, and this displeased him; *Why sayest thou, O Jacob, &c?* As if he should say, what cause hast thou, O *Israel*, my People, to entertain such harsh conceptions of my Love? what Iniquity hast thou found in me? what wrong have I done thee? Have I not born thee from the Womb, and carried thee all the dayes of old? Look back to the Red Sea, and to the Wilderness, who cared for thee there? Call to mind the Manna, and the Rock, the Bread and Water on the Way; I suffered none to do thee harm, I delivered them out of the hands of all thy Enemies, and plagued them that injured thee: Thus have I been thy help from thy Youth up, and why sayest thou then, my way is hid from the Lord? O *Jacob*, thou dost ill to censure me so severely; Is this the requital of all my love and kindness to thee hitherto? Repent of these injurious apprehensions, and put more favourable constructions on my wayes. Gracious Souls have no reason to prejudge the Heart of Christ, and censure him of unkindness and negligence: for 'tis impossible he should forget his People, *Isa.* 49. 15. He hath paid too dear for them to do so: They have cost his Blood, Eternal Counsels, many Troubles, many Wonders, and will he reject them af-

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ter all? O no! He hath engraven them on the Palms of his hands, where he cannot but ſee, and muſt ſecure their names, *Iſa.* 49. 16. I cannot look upon my hands, but I muſt remember thee: I ſhould forget my ſelf, ſhould I forget thee: thou art ſet as a Seal upon my Heart, and thy Walls are continually before me: that is, though thy Protection be gone for a time, and I have left thee to the Will of thine Enemies, yet I will redeem and ſecure thee, I will raiſe up thy Walls, and re-eſtabliſh thy State, for thy Walls are before me, though thou ſeeſt them not, I can and will preſerve them; thou art Weak, but I am ſtrong, I faint not though thou fainteſt, I am never weary though thou art tyred, and as ſure as I have Strength, I will give it thee; they that wait on the Lord ſhall renew their Strength, *Iſa.* 40. 28. Again, you cannot ſee the way to get out of your Troubles, your Wiſdom is non-pluſt, but mine is not ſo; *There is no ſearching of my Underſtanding*: O then do not give up thy Hopes O *Jacob*, or conclude I have forgotten thee: He hath promiſed he will not caſt off his People, nor leave them comfortleſs, 1 *Sam.* 12. 22. *Job.* 14. 18. *And he is not as a man that he ſhould lye*, &c. *Numb.* 23. 19. He hath given them his Seal to it, 2 *Cor.* 1. 22. *Eph.* 4. 30. Nothing can ſeparate his love from them, *Rom.* 8. 35. 38, 39.

Object. *But I am afraid I am none of Chriſts, nor have the Spirit, becauſe of the Filthineſs, Obduracyneſs, and Irregularity of my Heart.*

Anſwer, If ever thou hadſt the Spirit, thou haſt it ſtill, *John* 4. 14. *Iſa.* 59. 21. Gracious Souls may ſometimes ſeem to themſelves to be carnal, and ſold under Sin, *Rom.* 7. 14. They may not ſee any good thing dwell in them, *ver.* 18. but be like to the ſlain

that lye in the Grave, *Psal.* 88. 5. So *Heman* thought himself one free among the dead, whom the Lord would remember no more: in the Winter there's little visible difference between the living and the dead Tree; neither is there betwixt a Saint and a Sinner in time of Desertion and Temptation: God's Children may be led captive by Sin, and brought into Bondage by their Lusts, *Rom.* 7. 23. and then 'tis hard to say, how unlike they are to them that never knew God; and therefore Christian judge not thy self by thy changeable Frames, if thou dost not repent of thy Change, thy leaving thy old Courses and chusing God and Grace, 2 *Corinth.* 7. 10. If thou dost not approve of any Sin, or secretly love thy filthy ways, *Romans* 7. 15. 20. If thy Heart be discontented with thy state of back-sliding, and longeth after a return to thy resting place, then thou art gracious, *Jer.* 31. 18. *Psal.* 14. 7. If thou dost find a War betwixt thy Members and thy Mind, the Law of the Spirit of Life warring against the Law of Sin and Death, thy state is good, *Rom.* 7. 21, 22, 23. *Gal.* 5. 17. *The Flesh lusteth against the Spirit, and the Spirit against the Flesh, and these are contrary one to the other.* (ἐπιθυμεῖ) The word notes a vehement and continued Desire, a Desire which is still in Action, and working till we have it accomplisht, not a sudden Motion or momentary Passion. Look how Corruption and Lust works against Grace, so doth Grace against Corruption, *for these two are contrary,* (ἀντίκεινται) the one lays Seige against the other, as a Souldier in a Trench against a Fort. Now if it be so with thy Soul, that thou findest in it two parties, as Twins in the Womb opposing each other, and dost experience something in thy Will against Sin, as well

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as for it, and something in thy Affections, an Enemy to thy Corruptions as well as a Friend; if thou longest as much for Freedom from Sin as from Hell, and thy Heart cannot be at peace whilst the Body of Sin remains in thee, then lift up thy head, O Soul, Judgment shall be brought forth to Victory, and the top stone shall in due time be laid with shouting, Grace, Grace! to it.

Fourthly, Then you that are Christ's, take heed you abuse not his Love, *Rom.* 6. 15. *What then? Shall we sin because we are not under the Law but under Grace? God forbid.* That is, shall we yield our Souls to the Service of Sin, as *vers.* 16. or give a willing Consent to the Commission of it? God forbid; That is, far be it from us, noting it to be a vile and abominable thing, to Sin under Grace, and against Grace; this is a most disingenuous thing to abuse love, and requite Evil for Good: it is most unjust to injure him that loveth you, 'tis a costly Sin, and will have a bitter reckoning at last, 'tis a Spot notoriously like the Spot of Reprobation, *Jude*, *v.* 4. But if it may consist with Grace, yet it will break your Bones, and scourge you soundly e're God hath done; what did *David*, *Solomon*, and *Peter*, get by abusing divine Love?

Fifthly, Admire Christ's love, his love is admirable passing Knowledge, you use to admire things that are strange, and beyond your reach, but what more miraculous and unparelled than this, That the Lord of Glory who hath Angels at his Service, should set his Affections on poor polluted Dust and Ashes, on Fleas and Worms, as *Abraham* and *David* acknowledged themselves to be, that so illustrious a person as the Lord Jesus should fall in love with so deformed a piece as man, in whom was neither Beauty nor

Riches, Vertue nor Honour, and be enamoured of him so greatly, as to take him into his Bosom, and a conjugal Relation with himself; 'tis so stupendious a Miracle, that 'tis said, he shall be admired of all that believe when he comes, 2 *Thes.* 1. 10. O Christians gather in all your Valuations from Creatures, for your Creator and Redeemer, *Isa.* 63. 1.

Sixthly, Adventure on the Love of Christ, swim on these deep Waters, roll your selves on these divine Depths, and confide in his new Covenant love, for 'tis unchangeable love to the end; many waters cannot quench it, *Cant.* 8. 7. Trust his Love (I say) in the way of Obedience, *Joh.* 14. 21. 23. If his love be free, then 'tis not for your sake, *Deut.* 7. 17. Not for your Beauty or Holiness, but for his own good Pleasure, *Of his own Will begat he us*, Jam. 1. 18. He loves you Believers, because you are his own, *Joh.* 13. 1. And because it hath pleased him to make you his people, 1 *Sam.* 12. 22. If he loves those that love him, then surely he will kindly resent the Ardency of thy Affections to him; O adventure on this Love.

Seaventhly, love him who hath so loved you, 1 *Joh.* 4. 19. *Psal.* 31. 23. *O love the Lord all ye his Saints.* The Reason is laid down from the 19. *verse* to this, *O how great is thy Goodness which thou hast laid up for them that fear thee*, &c. The greatness and Excellency of Christ's Love deserves yours; O love him at all times, and in all things, with a free, supream, steady, rational, and expressed love.

Lastly, Be full of love to others for Christ's sake, *Eph.* 5. 2. *Walk in Love as Christ also hath loved you*, 1 *Joh.* 4. 11. Love all men, such a love is in God, he lov'd the World, *Joh.* 3. 16. and every Creature

in

in it; such a Philanthropy is in Christ, he would have all men come to the Knowledge of the Truth, that they might be saved, 1 *Tim.* 2, 4. Love your Enemies, *Mat.* 5. 44. so did Christ: he prayed, Father forgive them, *Luke* 23. 34. love his Friends, 1 *Joh.* 5. 1. *Eph.* 6. 24.

CHAP. XI.

The glorious Excellency of Christ's tender Pity opened and displayed in the several Acts of it, both to Saints and Sinners.

ANother Discovery of the Sweetness of Christ's Disposition is,

Thirdly, His Pity, this is lookt upon as an excellent Qualification, and that which renders a person lovely among men, *Rom.* 5. 7. *For scarcely for a righteous man will one dye, yet peradventure for a good man some would even dare to dye*: for a just man, one that is strict and rigid in his Life and matters of Justice, none will dye; but for a good man, that is, for a bountiful, liberal man, for a Benefactor (saith *Beza*) for a Friend (saith another) some would even dare to dye; Kindness and Compassion renders men lovely and amiable in the Sight of Heathens: hence one calls a merciful man a precious thing, and another makes him equal to God, God himself prefers Mercy above Sacrifice, *Mat.* 9. 13. This the Lord opened to *Moses* as part of his Glory, *Exod.* 34. 6. *The Lord God merciful and gracious*, &c. And this mercifulness is placed in the Nature of Christ, as Mediator, and therefore must needs render him glorious,

and

and be part of his unsearchable Riches: now that the Lord Jesus is so full of Pity and Mercy in his very Nature, the Scripture is clear. This was one Qualification necessary to his Priest-hood, *Heb.* 2. 17. This was a special Requisite to the Priest under the Law, that he should be one who might have Compassion on the Ignorant, and them that are out of the way, *Heb.* 5. 2. Therefore the high-priest must be a Man, not an Angel, that so he being subject to Infirmities, to Sins, and Weaknesses himself, he might the better have Compassion upon others in the like case. The same Argument the Lord useth to *Israel*, *Deut.* 10. 19. *Love ye therefore the Stranger, for ye were Strangers in the Land of* Ægypt. Experience of Affliction fits a person for pity to others, and therefore, our Lord took our Nature upon him, that being compast with the same Infirmities (Sin only excepted) he might be able to have Compassion on others: this is necessary in that Office, for a person will never be active in such laborious work for Sinners, as offering of Gifts and Sacrifices for Sin, if he have not tender Bowels towards persons in Misery: and therefore Jesus Christ must needs be such a one, who can have Compassion, *&c.* The word is significant, 'tis in the Original (μετριοπαθεῖν) to have Compassion on others according to the Measure and Proportion of their Misery: *Pareus* renders it, to have Compassion as much as is needful; *Beza*, to be affected according to the greatness of anothers Misery, and such is the Compassion of Christ, 'tis suted to the Condition of his People: were Christ's Pity but one Grain short of the Misery and Condition of Sinners, he could never save them to the utmost; for if he will save to the uttermost, he must ever live to make Intercessi-

on

on; there's no one moment of time, in which they don't want help, and muſt have Gifts offer'd for them: But this Chriſt will not do, if he wants Compaſſion, *Jam.* 5. 11. The Lord is ſaid *to be pitiful, and of tender mercies* (πολυσπλαγχνος) of many Bowels; or, as *Piſcator*, *multum viſceralis*, much bowelful, all pitiful, from inward deep Bowels (σπλαγχνον) The word is to pity with the Bowels of a Mother, to be prone to compaſſion: So *Beſtius*; *He is rich in mercy*, Eph. 2. 4. Great in Quantity, and Choice in Quality, great Mercy, and choice Mercy. *Pſal.* 51. 1. *According to the multitude of thy tender mercies.* The word *Rab*, multitude, ſignifies Quality as well as Quantity: many Mercies, or weighty Mercies: Mercies; *Rachamim*: 'Tis ſuch love and pity as Mothers bear to the fruit of their Womb, which is fervent and flaming. The word hath no ſingular number, becauſe there are many works of Mercy, ſaith *Piſcator*.

Now this Compaſſion of Chriſt lies in theſe two things.

1. In his ſympathizing with his Creatures.
2. In ſupplying and ſupporting them.

Firſt, Pity hath ſympathy in it: an inward Heart-affecting ſenſe of another's Evils, *Pſal.* 103. 13. *Like as a Father pitieth his children, ſo the Lord pitieth them that fear him*, Judg. 10. 16. *His Soul was grieved for the Children of Iſrael.* The word ſignifieth, His Soul was ſhort'ned, or contracted in him, by reaſon of grief. 'Tis ſpoken by an *Anthropopathy*, according to the apprehenſions of men: As a man is filled with grief, his Breaſt is ſtraitned, that he can ſcarcely breathe; It denotes how much the Lord Jeſus is affected with the miſeries of his People, *Heb.* 4. 15. He is ſaid to be touched with the Fellow-feeling of our Infirmities, συμπαθησαι, ſuffering with us. Chriſt, in Heaven, hath ſuch

ſuch a fellow-feeling of the Evils of his People, as that he reſents their troubles as his own. He is tender-hearted, and every miſery of theirs reacheth his Soul. But this hath been ſomewhat treated of before.

Secondly, Readineſs to ſupply, and ſupport others in their Miſery; and this is eminently manifeſted in the Lord Jeſus, *Iſa.* 38. 20. *The Lord was ready to ſave me.* Men ſometimes have a hand, but no heart; they may help, but will not; they only ſay, Go and be fed, and be cloath'd, *&c.* Others have a heart, but no hand; they have not to ſupply the needs of others; their Cruſe of Oyl, and Barrel of Meal will reach but a little way: beſides, there may be ſome Caſes in which Men or Angels cannot help, *Pſal.* 142. 4. *I looked on my right hand, and behold, there was no man would know me,* &c. But there can be no Condition in which Omnipotency fails to help, *Heb.* 7. 25. *Jer.* 32. 27. And Chriſt is as really willing as able to ſave: He is an inexhauſted Fountain of all good. *Sufficit omnibus* (ſaith *Paræus*) *nec ſufficit tantum, ſed dat liberaliſſime. Dives eſt* (ſaith the ſame Author) *ſufficientia & affectu*: He is good, and doth good: He feeds, gathers, carries, leads, his poor infirm Flocks, when they moſt ſtand in need of him, *Iſa.* 40. 11. When they are ready to faint for want, he opens a Well, and fills their Bottles: when they wander from their reſting-place, he ſends his Dogs, and gathers them to his Fold; when they are weary, and can go no further, he takes them into his Arms and carries them: when they are hungry, he feeds them, when they are naked, he cloaths them: when they are ſick, he viſits them, when they are in Priſon, he comes to them: He giveth to his People richly all things to enjoy, 1 *Tim.* 6. 17. He exhibits, or yields out, all things, (not ſome things only) and that richly too: plentifully, not in Title only, but in Fruition

tion also, *Heb.* 4. 16. He giveth Grace to help in time of need: He sends them seasonable help, help in the time: (*Eὐκαιρον*) This word signifies, to run at ones call, to help him assoon as he cries for help; to run in to his Succour; so doth Christ. He is a present help in time of need, *Psal.* 46. 1. When they can hold out no longer, he will relieve their Siege; when they are ready to perish, he will step in betwixt them and destruction, 1 *Cor.* 10. 13. And this he doth too from a tender heart, that feels, and shares in their Dangers. Poor Believer! let thy Condition be never so bad, the Lord Jesus hath an open heart and hand for thy help. It may be, men may harden their hearts against thee, good men may take little notice of thee, Priest and Levite pass thee by, and will not know thy Soul in adversity; but yet comfort thy heart, thou hast a Friend in Heaven, that grieves with, and for thee, and will open Treasures to supply thee.

Now this pitiful Nature of Christ appears in divers particulars, both to Saints and Sinners. To Saints.

First, In looking after their Concerns, *Exod.* 2. 22. 'Tis said, that God looked upon the Children of *Israel*, and had respect unto them. This is an act of pity to look after the welfare of another. Merciful *Jesse*, when his Sons were in danger, sent *David* to look after them, 1 *Sam.* 17. 18. So is the heart of Christ concern'd in the welfare of his People, 1 *Pet.* 3. 12. The eyes of the Lord are over the righteous, and his Ears are open to their Prayer: He knows their Souls in Adversity, considers their Troubles, and looks after their Matters, *Psal.* 31. 7. 1 *Pet.* 5. 7. The want of this looking after a Persons welfare, is an evidence of the want of pity, *Jer.* 15. 5. *Who shall have pity upon thee, O Jerusalem, &c?* O, what comfort is this to poor afflicted Souls, that though men look not after them, Friends

matter

matter not what become of them, yet the Lord careth for them.

Secondly, In labouring to prevent their Evils. This is another act of pity, as we may see in *Mordecai* and *Esther*. A dreadful Danger was near to *Israel*; a Decree passed by the King to cut them all off in one day: When *Mordecai* heard of this, how industriously doth he labour with *Esther*, to improve all her Interest in the King to prevent it, *Esth.* 4. 8, 13, 14. Christ cannot foresee any Dangers impending on his People, but his Bowels stir him up to employ his Omnipotency to remove them. And this he doth,

First, By warning them of their Danger. He sends them alarms, and gives them notice, as a Watchman, when their Enemies are near, *Ezek.* 3. 18. *Heb.* 11. 7. *Noah being warned of God*, &c. So *Joseph*, *Matth.* 2. 13. was warned of God in a dream to flee into *Egypt*, when Christ was in danger of *Herod's* bloody butcheries. *Ezek.* 33. 11. *Turn you, turn you from your wicked ways, for why will you dye, O house of Israel?*

Secondly, By keeping their hearts from closing with Temptations, when they are like to prove dangerous: So he dealt with *Joseph*, *Gen.* 39. 9. Perhaps he may permit their falling into some lesser Evils, to try, and humble them; but when the Sin will probably occasion a great dishonour to God, and endanger the final estate of their Souls, then usually he will give forth preventing Grace to direct their hearts from closing with it.

Thirdly, By plucking them back, when on the borders of destruction. Thus *David's* feet had well nigh slipt, and he was almost gone; and then he opens a passage for him into the Sanctuary, and graciously reconciles to him his seemingly contradictory Providences, 1 *Sam.* 24. 4, 5, 6. *Psal.* 73. 2, 3, 17. And lo, when

when by lingring in *Sodom*, he had almost expos'd himself a prey to devouring Flames, the *Angels* suddenly pluckt him out, and kept him from that impending ruine, *Gen.* 19. 10, 16.

Fourthly, By sore Afflictions, smarting rods, and cross Providences, he sometimes prevents their sins, and so their destruction, *Psal.* 119. 67. *Before I was afflicted I went astray, but now I have kept thy word.* Thus the Waters of *Marah* have sometimes led to the Waters of the Sanctuary; and grievous Distempers on the Body have proved the health of the Soul. I have read of one, that by breaking his Leg saved his Life.

Fifthly, By breaking the Snare when they are in it, and so making a way for their escape, *Psal.* 124. 7. The snare is broken, and we are escaped. When *David* was compass'd round by *Saul*, and no possible way was left him to avoid the jaws of ruine, then the Lord sent in the *Philistims* to call off *Saul*, 1 *Sam.* 23. 24, 25, 26, 27. So, when the Protestants in *France* were almost starv'd with Famine, and reduc'd to that extremity, that all hopes of Safety, in man's judgment failed them, then was God's time to come in to their rescue, by sending in Ambassadours to call off the Duke of *Anjou* to be King of *Poland*, by which means the Siege was remov'd, and upon the mediation of these Ambassadours, the Protestants obtained Liberty. Thus he saved *Isaac* also, when *Abraham's* Knife was at his Throat, *Gen.* 22. 10, 11, 12, 13.

Lastly, By giving them a Vomit, when the Poyson is taken in, that so it may be timely ejected, before the danger be unremoveable. This way God prevented *David's* ruine, in the matter of *Bathsheba*, after he had fallen into the sin, by giving him Repentance to Salvation, *Psal.* 51.

Third-

Thirdly, Another act of his pity is, His being soon affected with the Evils of his People, *Zech.* 2. 8, 9. *He that toucheth you, toucheth the Apple of mine eye. His Soul was grieved for the misery of Israel*, Judg. 10. 6. He pitied the poor Leper in distress, *Mark*, 1. 41. and was mov'd with compassion because the Jews were as sheep without a shepherd, *Mark* 6. 34.

Fourthly, His visiting them in their distresses: this is an act of love and pity, *Matth.* 25. 36. *I have been sick, and ye visited me*, Joh. 14. 18. Joh. 20. 19. Exod. 3. 8. A merciful nature will shew it self in visiting such as are afflicted; If others be sick they will go see them, and condole with them: they will go rather to the house of mourning, than to the house of feasting, *Eccles.* 7. 2. They are companions of the distressed: and such is the tenderness of Christ's heart, that he chuseth the company of the miserable: If his People be in the Water, and in the Fire, he will be with them, *Isa.* 43. 2. If they be cast out of the Synagogues, persecuted, and deserted for his sake, he will find them out, and keep them company, *Joh.* 9. 35. If they be cast on sick beds, he will sit by them; if they cannot sleep through trouble, he will sit up with them; when they are solitary and dejected, he will come and see them.

Fifthly, His comforting them in their Troubles: He is the Father of Mercies, and God of all Comfort, who comforteth us in all our Tribulations. Consolating is an act of pity to those that are in trouble, 1 *Thes.* 3. 2. So *Job*'s Friends, when they had heard of all the Evil that was come upon him, they came every one from his place to mourn with him, and to comfort him. Herein lies much of Christ's pity to his People, he would not have them swallowed up of over-much grief, 2 *Cor.* 2. 7. When they are cast down, he charges his Messengers to speak comfortably to them,

Isa.

Isa. 40. 2. When he brings his People into the Wilderness, he will speak comfortably to them, *Hos.* 2. 14. *Isa.* 66. 13. *chap.* 57. 18. This is part of Christ's Intercession in Heaven, that the Father would send the Comforter to them, *Joh.* 14. 16. And part of his last counsel that he left with them, was, That they would be of good cheer, *Joh.* 16. 33. *Joh.* 14. 1. He began his Sermon with a Use of Comfort, *Let not your hearts be troubled, &c.* and here he closeth the same with a word of Comfort. And indeed, the whole of Christ's Fare-wel Sermon, was Consolation to his People: He would not have them be in Heavinesse longer than need did require, 1 *Pet.* 1. 6. but commands them to rejoyce evermore, 1 *Thes.* 5. 16.

Sixthly, His counselling them in all cases, wherein they stand in need of his Advice: Hence they have Line upon line, and Precept upon Precept, that they might be wise to Salvation; and therefore he is called the wonderful Counsellor, *Isa.* 9. 6. *Psal.* 16. 7. *I bless the Lord, who hath given me counsel. Counsel* (saith *Ainsworth*) *about my Sufferings, and the Glory that shall follow*, Job 36. 8, 9, 10. Adversity sometimes is God's University; and, *Schola Crucis* (saith *Luther*) is *Schola Lucis*: Mysterious Truths many times spring out of Affliction-depths.

Seventhly, His giving to them, and forgiving of them. Pity hath open hands, and stretcht out arms. Christ hath left a large witness of his liberality, 1 *Tim.* 6. 17. *Who giveth richly all things to enjoy.* Men give sparingly, but Christ bountifully; they with straitned hearts, but he with open bowels; they sometimes in Reversion, but he in possession. And he doth not only give, but forgive, *Mic.* 7. 18. *Who is a God like unto thee, that pardons iniquities*, &c? *Exod.* 34. 6. *Psal.* 86. 5. *Thou Lord art good, and ready to forgive*, Numb. 14. 20.

1 Joh. 2. 1. They run into debt, and he diſchargeth them: They do, as it were, write down their Iniquities, and he blots them out. Now, Are not theſe admirable demonſtrations of his Pity, and affectionate compaſſions of his tender Bowels towards his People?

Secondly, He hath infinite Pity for his Enemies; Mercy and good will for Sinners, *Luke* 6. 35. This appears,

Firſt, In his bearing with them, and forbearing of them, *Rom.* 9. 22. *Endured with much long-ſuffering the veſſels of wrath fitted for deſtruction.* How doth the Lord ſuffer the vileſt of men to live, and that very long? *Lo, I have come theſe three years looking for fruit*, Luke 13. 17. *Theſe forty years have I been grieved with this People*, Pſal. 95. 10. An hundred and twenty years did he bear with that high and uncurable wickedneſs of the firſt World, and that after it was come to the full, *Gen.* 6. 3. Four hundred years did God bear with the ſins of the *Amorites*, even after he had given *Abraham* their Land, *Gen.* 15. 13, 16. How long did the Lord bear with the Ten Tribes after their Apoſtaſie from his pure Service? even the ſpace of two hundred and fifty years; in which time there were Nineteen Kings, and all wicked men, walking in the ſteps of *Jeroboam*. O! the ſlowneſs of God to Anger, even againſt his Enemies, that dare him to his very Face, yea, that trample his Glory under foot, and that every day, yea hour; and yet God ſpares them to old Age many times. Alas! how ſoon are we angry at our Enemies, and if but ſlighted a little, ready with the Diſciples to call for Fire from Heaven, to conſume thoſe that receive us not, *Luke*, 9. 54. But the Lord Jeſus is not ſo, he waiteth that he may be gracious, and his long-ſuffering leadeth to Salvation.

Second-

Secondly, His maintaining of them, and that ſometimes at the higheſt rate, giving them Honour and Riches, Proſperity and Favour. *Pharoah* muſt have a Kingdom, and yet an Enemy to his People: *Nebuchadnezzar*, an Empire; *Ahaſuerus* an hundred twenty and ſeven Provinces; *Cræſus* vaſt riches, and *Sardanapalus* delicate Pleaſures. All the Creatures are preſſed at their Service; the Air, Earth, and Sea are ranſack't to ſatiate their Luſts, *Hoſ.* 11. 2, 3, 4. He feeds and cloaths, helps and proſpers his greateſt Enemies, and all to heap up Coals of Fire upon their heads.

Thirdly, His affectionate ſeeking their Salvation. This was his Errand into the World, he came to ſave Sinners, 1 *Tim.* 1. 15. Loſt Sinners, *Matth.* 18. 11. Bloody Sinners, *Ezek.* 16. 6. Blind Idolaters, *Acts* 17. 23. Cruel Perſecutors, *Acts*, 9. 4. Wicked Sorcerers, *Acts*, 8. 9. Theſe the Lord Jeſus ſeeks to ſave; he ſends his Goſpel, to invite them to come unto him, *Matth.* 11. 28. Yea, beſeeches them, 2 *Cor.* 5. 20. Makes large promiſes to them, if they will return, *Iſa.* 55. 7. *Act.* 3. 19. Yea, how doth the Spirit ſtrive with Sinners, that they may be ſaved; Reaſons with them, *Why will you dye? Come, let us reaſon together*, Iſa. 1. 18. *Why wilt thou not ſuffer me to ſave thy Soul, and to make thee happy to all Eternity? Poor Sinner! I have a real mind to do thee good, an affectionate kindneſs for thee; I came from Heaven to ſave ſuch as thee. Behold my hands and my feet, ſee how my heart bleeds for thee: Behold, how ready my purchaſe is; yonder is thy fair Eſtate, if thou wilt be mine. Lift up thine eyes to thoſe Manſions, Crowns and Thrones; all theſe ſhall then be thine: See thoſe beautiful Garments, conſent to me, and thou ſhalt wear thy filthy Rags, or lye in thoſe pinching ſtraits no longer; thou ſhalt lodge no more in thoſe ſtinking Kennels of thy*

Luſts: O poor Sinner! why wilt thou ſtand in thy own light, and ſlight this offer, which thou mayeſt never have made thee more? Lo, how my Bowels move towards thee, ſee how my Arms are open'd to thee; Be mine, and I will be thine; My Kingdom ſhall be thine, my Friends will be thine, my Servants ſhall be thine: My Angels ſhall protect thee, yea, attend thee; my Creatures ſhall maintain thee, my Wiſdom ſhall guide thee, my Faithfulneſs ſhall keep thee, my Power ſhall be laid out for thee, my Love ſhall delight thee, my Honour ſhall adorn thee, and my Treaſure ſhall enrich thee: I will be a loving Husband to thee, I will provide all good things for thee; I will rejoyce over thee, I will forget the wrongs thou haſt done me; I will requite thy Unkindneſs with Kindneſs, and draw thee with cords of Love: with cords (ſaith one) *woven and ſpun out of my very Heart and Bowels. O miſerable Caitiff! embrace my Counſels, liſten thine Ears to Heaven gate, and hear the melodious Muſick that is there made by refined Spirits; why, wilt thou rather lye with damned howling Devils, than ſing Hallelujah's, and the Song of the Lamb with ſaved Souls? Accept of me, and unchangeable Glory, unſpeakable Priviledges, and Rivers of Pleaſures ſhall be thine.* Thus doth the Lord Jeſus woo poor periſhing Souls to be happy: and is not this Pity indeed?

Fourthly, His readineſs to receive them when they come to him: No ſooner do they open the door but he comes in, *Rev.* 3. 20. *If any man open the door, I will come in unto him.* No ſooner doth the Prodigal return, but his Father meets him; yea, runs to meet him, as if he could never come ſoon enough at him, *Luke* 15, 20. Mercy is upon the wing, when it comes to receive returning Sinners. No ſooner did *Ephraim* repent, but God repented too; As ſoon as he ſaid, *Turn thou me*, God ſaid, He ſhall be turned;

when

when he cries, *Thou art the Lord my God*, preſently God Anſwers, *Is he not a pleaſant Child?* So willing is Chriſt to receive returning Sinners, as that he promiſeth he will in no wiſe caſt them out, *Joh. 6. 37.* Yea, if they cannot come unto him, he will go and fetch them, and if they cannot go, he will draw them, *Joh. 6. 44.*

Fifthly, His great Joy when he hath obtain'd them; The Father of the Prodigal keeps a Feaſt, and makes merry when his loſt Child is found, *Luke 15. 23,24. Pſal. 104. 31.* The Lord ſhall rejoyce in his Works, and this he doth when he hath finiſhed them, *Heb. 4. 4.* But there is nothing the Lord Jeſus Chriſt takes more pleaſure in, than in the Redemption of Souls, *Prov. 8. 31.* He delighted in the habitable parts of the Earth. This you vvill find further amplified in the Parables of the loſt ſheep, and loſt piece of Silver, *Luke 15.* from *verſ. 4.* to *11.*

CHAP. XII.

The Improvement of the Pity of Chriſt, by way of Terrour, Encouragement, and Advice.

ARE there ſuch deep, and large Bowels of Pity in Jeſus Chriſt, not only towards his Friends, but his very Enemies? Then here is,

Firſt, Terrour to Impenitent Sinners. Ah, Souls! hovv fearfully great is your Sin, being a plain defiance to the Mercy and pity of Chriſt: Every Tranſgreſſion of yours is a kicking the very Bovvels of Mercy, and a ſtab at the Heart of Divine Pity: O! hovv vile are your Iniquities, vvhilſt vvithout Chriſt! They are no leſs than a deſpiſing of the Riches of the Mer-

cy and Goodneſs of God, which would have led you to Repentance, and a treaſuring up of Wrath againſt the day of Wrath, *Rom.* 2. 4, 5. O Sinners! you run on ſcore in abuſing of the higheſt Mercy that ever was, you provoke your beſt Friend againſt you: Alas! Who can help you if Mercy it ſelf becomes your Enemy? The Bowels of Chriſt are your laſt *Aſylum*, if this door be ſhut againſt you, *Farewel Souls*; and can you hope that Mercy will plead for you, when rejected by you, or will not God hear the Complaint of deſpiſed Mercy think you? Sinners, the Compaſſion of Chriſt ſhall come forth at the laſt day, and ſay, I would have ſaved that Soul, but it would not, how often would I have gathered it, but it reſiſted? *Mat.* 23. 37. I offered to pay it's Debts, and to get him an Acquittance in the Court of Heaven, bnt he refuſed it; I would have ranſom'd him from Death to Life, and adopted him to an Inheritance in Glory, but he would not; I would have ſtamp'd the divine Nature on him, and brought him into the Likeneſs of the Lord of Glory, but he would not; I would have put down his Name in the book of Life, and ſecur'd his Title to Heaven, but he would not; I called, he would not anſwer; I perſwaded, he refuſed; I beſeeched, he deſpiſed, I ſtrived, he reſiſted; and now Juſtice, into thy hands do I deliver theſe rebellious Souls, to be dealt with according to the Threatnings of the Goſpel and Severity of the Law, that my Wrongs may be avenged. O! what a terrible Complaint will this be? Sinners, tremble then at the Thoughts of your abuſing divine Mercy.

Uſe 2. Of Encouragement to dejected Souls. If there be ſuch tender pity in the Lord Jeſus, O then take Courage hence to hope for Mercy; theſe Mercies of Chriſt are infinite, boundleſs and bottomleſs; O what

what a ſtock of Mercy is in him, for troubled Souls to trade upon, what unfathomed Deeps are there in divine Compaſſions, enough to ſerve all thy Turns and Neceſſities; have thy Sins been many? *The free Gift is of many Offences to Juſtification, Rom.* 5. 6. Of the Offences of many perſons, be they never ſo many, or the many Offences of one perſon, there is vertue enough in this free Gift of the Blood of Chriſt for the pardoning them all, if ſuch return: he (ſaith one) that had love enough to give us Chriſt, hath Bowels enough to give us pardon: believing Souls ſhall never dye for Debt, if the Bowels of Chriſt hath wherewithal to pay it; O! what Shifts will tender Parents make to keep their indebted Children out of Priſon? They will beg and borrow of others, pinch themſelves, and ſpare what they can, rather than their Children ſhall be undone: and ſurely the Mercy of Chriſt muſt needs make the moſt of his Blood and Obedience, of his Interceſſion and Satisfaction, for the Pardon of his People. And therefore *Daniel* joyns Mercies and Forgiveneſs together, *Dan.* 9. 9. Is thy Unworthineſs great, and deſerveſt thou nothing but Wrath from God, O bear up thy Sinking Spirit on the Arm of Mercy, Mercy is in vain, and ſignifies nothing, if Juſtice only muſt take place: haſt thou abuſed Mercy and ſinn'd away the Favour of thy God? Thou haſt loſt his Gift, but he hath not loſt his giving, the Child ſpils his Water and goes to the Well to fill his Pitcher again: there is more Mercy (O troubled Soul) in the deep Wells of Salvation, for thoſe that ſeek it. *Obj.* But I have provoked God to withhold Mercy. *Anſ.* Let me tell thee, O diſtreſſed Believer, there are Forgivings as well as Givings in the Bowels of Chriſt, and I know not which are greater: Are thy Wants many? Be of good chear, Mercy hath enough to ſup-

ply them all, and is as free to give as able, and take this for thy Encouragement: Mercy never gives where there are Deſervings. Are thy Griefs, Labours, Fears, Troubles, and Burdens great? Yet comfort thy ſelf, Miſery and Mercy are a Kin, Mercy lives in the Clymate of Miſery, and never thrives better than in Miſery's Ground; to do good to miſerable Creatures, is Meat and Drink to Mercy, *John* 4. 32. *I have Meat to eat that you know not of.*

Uſe 3. Of Exhortation. Firſt, to periſhing Sinners; make uſe of the Mercy of Chriſt whilſt you have it; now is the acceptable time, the day of Grace, the Seaſon of Viſitation; now the Sun ſhines not only in *Sion* but on *Sodom*; nay it hath ſtood ſtill on your *Gibeon* for a Seaſon, *Joſh.* 10. 12. 13. O let not Mercy go, and leave you in your blood, and let you lye in your Graves; let not the Sun of the Goſpel ſet on you, and leave you in inner Darkneſs, leſt outer Darkneſs ſhortly ſeize upon you: believe it, Mercy ſeems to be near a Departure, it looks as it were, about to change Houſes, to go from *Gentiles* to *Jews*, from *Weſt* to *Eaſt*, it ſeems near ſetting in *England*, in theſe *Weſtern* parts of the World. Who knows how ſoon it may ariſe in the *Eaſt*? O Sinners, don't you lye a bed in your Security, and let Mercy give you the ſlip. O then you that are yet in your blood, under Wrath, in Danger of Judgment; be adviſed to ſtrike in with Mercy, while 'tis to be had, *Iſa.* 55. 6. while divine Bowels yearn towards you, weep over you, and wait for you, O turn in, and cloſe with Mercy, whiles it's face is unveil'd to you, it's Arms open'd to you, and before it hath breath'd it's laſt Breath to you; believe the Warnings and Treatnings of Mercy, bow and ſtoop to the Convictions of Mercy, receive the Tenders thereof, obey it's Counſel, and perſevere it it's way

way; be perſwaded Sinners this day, it may be the laſt time, I may beſeech you for Mercies ſake, to turn and live: and Oh! how doleful will it be to out-live the day of Mercy, and poſſibility of obtaining Salvation, when the Angel of the Lord ſhall proclaim, *Time ſhall be no more, Time was, but now is paſt.*

Secondly, to all Souls, both changed and unchanged, if the Lord Jeſus be ſo pityful to you, O then be not cruel to your own Souls, do not rob, cheat, and cozen your own Souls, deprive them not of your own Mercies, *Jonah.* 2. 8. Don't conſent to thoſe ways that will rob you of all the Poſſibilities and Hopes of Salvation; O! the ſweet Comforts and Pleaſures that now you looſe for a few dirty Delights, *Prov.* 3. 17. Think on the Subſtance, the tryed Gold, the rich Attire that you deprive your Souls of by refuſing to hearken to the Counſel of Chriſt, *Rev.* 3. 18. Don't ſtarve your Souls by feeding on Husks, while the bread of Life lies before you, this is Cruelty to them indeed, *Luke* 15. 16. 17. Do not wound, rend, and tare your Souls by cruel Luſts: he that ſins hateth his own Soul, *Prov.* 15. 32. *chap.* 29. 24. *Math.* 16. 26. O the ſad Bruiſes that Sin gives, and the deſperate Gaſhes it makes in the Sinners own Soul, *Iſa.* 1. 6. *Prov.* 8. 36. Every Sin of thine (O carnal wretch) is a deadly blow on thy own Soul: all thy carnal Pleaſures, thy merry jeſting Words, thy Swearing, Lying, Cheating, Oppreſſing, and Covetouſneſs gives new Stabs to thy Heart; it would be a barbarous ſight to behold one unmerciſully wounding another, much more to ſee a perſon torturing his own Soul; do not ſell thy immortal Soul for a *Lie*, for that which is not, which will not profit in the day of Wrath, *Rom.* 6. 21. *Jer.* 16. 19. Thus *Elijah* told *Ahab*, 1 *Kings* 21. 20. That he ſold himſelf to work Wickedneſs, that is, he gave him-

himſelf wholly to the Service of Sin, as a Servant that binds himſelf over to anothers Buſineſs, *Rom.* 6. 16.

Thirdly, To the Children of Mercy, whom the Lord Jeſus hath loved and waſhed in his own Blood: you that are choſen, called, juſtified, ſanctified and adopted unto Glory, be exhorted.

Firſt, be not hard-hearted to Chriſt, requite not his Pity with Cruelty, grieve not his Spirit, ſadden not his Heart with your ſinful and unſutable Walkings before him: no Sins make greater Wounds on the Heart of Chriſt, than the Sins of his own Children, *Eph.* 4. 30. O be not cruel to him who is ſo tender of you, do not feed him with Wormwood and Gall who hath feaſted you with Joy and Gladneſs, yea with his own Heart blood.

Secondly, Put on Bowels of Pity towards others, *Col.* 3. 12. They that are cruel to others, ſhall find God cruel to them, *Jam.* 2. 13.

Thirdly, Adventure for God in the way of Duty, *Pſal.* 5. 7. *Pſal.* 23. 6. *Pſal.* 25. 10.

Fourthly, Then let the Conſideration of Chriſt's Mercy comfort you under the World's Cruelty, and your greateſt Sufferings for Chriſt, *Pſal.* 57. 3. *Pſal.* 32. 7. 10. *Pſal.* 59. 17.

CHAP. XIII.

Wherein is opened the tranſcendent Humility of Chriſt.

ANother part of this total Sum of Chriſt's perſonal Treaſure, conſiſting in the Sweetneſs of his Diſpoſition, is,

Fourth-

Fourthly, His Humility and Lowlineſs of mind, This is an excellent Vertue, and that which the very Heathens have eſteemed at a high Rate: 'tis a rare thing (ſaith *Aretius*) and rare things are excellent; *Chryſoſtom* calls it the chiefeſt Vertue, the Salt that ſeaſons all other Excellencies, and the Beginning of all Good. If any (ſaith *Auſtin*) ſhould ask me what is the chiefeſt Vertue? I ſhould ſay, *Humility*; what is the next? *Humility*, what is the next? *Humility*. The humble Soul (ſaith *Manton*) is God's ſecond Heaven, *Iſa.* 57. 15. Of ſo great a worth is all true Humility in any, eſpecially in Perſons of Height and Grandure: for theſe to come down, and humble themſelves is exceeding high and noble. O then what is Humility in the high and lofty one, in the Lord of Glory and King of Kings, and Lord of Lords; yet this is part of Chriſt's Treaſure, *Mat.* 11. 29. *Learn of me, for I am meak and lowly*: He who beſt knew himſelf, who is Truth it ſelf and cannot lye, hath declared that he is lowly, and that not in Carriage, and external Shew only, but in Heart alſo: O what ſtupendious wonder is this, that ſo glorious a perſon as the only begotten Son of God ſhould be lowly in Heart? I ſpeak not here of his divine Nature as God, though in that reſpect he is lowly too, *Iſa.* 57. 15. Though he inhabiteth the higheſt Heaven, yet he dwelleth alſo in the loweſt Heart; yea 'tis wonderful Condeſcenſion in God to behold the things that are in Heaven and Earth, *Pſal.* 113. 5, 6. But I treat here of Chriſt as Mediator, God-man, and ſo he is humble and lowly in Heart, which will appear, if we conſider theſe particulars,

First, His Humility whilſt he was on Earth.

Secondly, His Humility now he is in Heaven.

His Humility on Earth conſiſts, first, in his Willingneſs

ness (being God over all and Maker of all) to become man his Creature? this is strange, that the Son of God should be willing to be accounted, yea to become the Son of man, *Heb.* 2. 16. *He did not take the Nature of Angels upon him, but he took on him the Seed of Abraham*; so *vers.* 14. *Forasmuch then as the Children were Partakers of Flesh and Blood, he likewise also himself, took part of the same.* (κεκοινώνηκε) He did freely receive their Communion-nature, or did freely communicate with them in the same Nature: *He took on him the Seed of* Abraham, (ἐπιλαμβάνεται) he consented to take their Nature, and therein to be their Avenger and Redeemer, as the word imports: O Humility! That this glorious *Jehovah* should condescend to so near a Union with man, a Creature so low and of so small Account, *Isa.* 2. 22. *Psal.* 8. 4. A Creature so poor, destitute of all Good, and deprived of its Beauty, Strength, Riches, and Glory, *Psal.* 140. 12. *Rev.* 3. 17. A Creature so filthy and vile, that it drinketh up Iniquity as water, *Job.* 15. 16. And a Creature so guilty before God, of Rebellion and high Treason, one that hath forfeited all his Mercies, and stands bound over to the just Sentence of Death and Condemnation.

Secondly, in his Birth, He was born of mean and obscure Parents; *Joseph* his Father was a Carpenter, he descended not from persons of the highest Dignity, but of low Estate, as *Mary* her self acknowledgeth, *Luke* 1. 48. He was born in a Stable, and laid in a Manger, *Luke* 2. 7. A contemptible place where bruit Beasts use to lodge and feed; he was worshipped by the wise men of the *East*, acknowledged to be King of the *Jews*, and proclaimed to be Saviour of the World by an Herauldry of Angels, and yet hath no better Cradle than a Manger. O unparelled Condescension!

Third-

Thirdly, In his voluntary making himſelf of no Reputation, and taking on him the Form of a Servant, *Phil.* 2. 7. He did, as it were, evacuate himſelf, and ſpoil himſelf of all his Glory as the word ſignifies; not that he ceaſed to be God, or to be equal with the Father, but he concealed all this Glory, and as it were, depriv'd himſelf of all the Manifeſtations of it, by uniting to himſelf the form of a Servant, that is, the humane nature in a ſervile State: he took upon him the Form of a Servant, *Non dimittendo quod erat, ſed aſſumendo quod non erat* (ſays *Zanchy*) As God he was omnipotent, but this Omnipotency was hid under the weakneſs of his humane Nature, his Omniſcience veiled under a limitted Knowledge, his Glory clouded under Shame, his Riches concealed under Poverty, his Majeſty obſcured under Contempt, and his Immortality cloathed with Mortality. *Queſt.* What Servant did Chriſt take on him the Form of? *Anſ.* Why: 1. Of the Servant of God, *Iſa.* 42. 1. *Behold my Servant whom I uphold.* Some take it paſſively, on whom I will lean, and in whom I will truſt, and commit my whole Work unto: others actively, whom I will raiſe up and ſtrengthen, and carry through my Work. Again, 2. He became the Servant of man alſo, *Matth.* 20. 28. *The Son of man came not to be miniſtred unto, but to miniſter.*

Fourthly, In his being made under the Law, *Gal.* 4. 4. *When the Fulneſs of time was come God ſent forth his Son made under the Law*, and therefore 'tis ſaid, he was a Miniſter of the Circumciſion: O! What Humility was this? That the Son of God ſhould ſtoop to the Pædagoge of the Law, and enter on this low and legal Obedience.

Fifthly, In his Obedience to his Parents, and Submiſſion to their low and mean Condition, both for Food

Food and Apparel, *Luke* 2. 51. *And he went down with them, and came to Nazareth, and was ſubject to them.*

Sixthly, In his Employment, and Calling he was pleaſed to uſe, till he entred upon his Miniſtry: He continued with his Father, and (as one of the Fathers hath it) wrought at his Father's Trade, and therefore was called the Carpenter, *Mark*, 6.3. *Joſeph* (ſays Mr. *Lightfoot*) taught Chriſt his own Trade: And *Juſtin Martyr* (an ancient Writer) ſayes, *That Jeſus Chriſt, before he entred upon his Miniſtry, made Plows and Yokes.*

Seventhly, In his Company: He did not chuſe the Society of Great and Noble, but of mean and obſcure Perſons: He ſet apart Fiſhermen and Publicans to be his Diſciples, and accompanied Publicans and Sinners, which cauſed the Senate of *Rome* to vote him down from being a God, becauſe all his Diſciples and followers were inconſiderable and beggarly, *Joh.*7.48.

Eightly, In his contentment with mean things: He had not a houſe where to lay his head, *Matth.*8.20. And 'tis ſaid, he was willing to be poor, *For being rich he made himſelf poor, that we, through his poverty, might become rich*, 2 Cor. 8, 9. He was content with any fare, Barly Bread and Fiſhes; a broyled Fiſh, and an honey-comb, *Luke* 24.42. He was not as proud Perſons are, nice, and choice of his Diet, but was pleaſed with any food, *Joh.* 21.5. *Children, have you any meat?*

Ninthly, In his ſubmiſſive carriages towards God and men; when the Lord bruis'd him, and made his Soul an Offering for Sin, we find not one haſty or undue Expreſſion: But, 'tis ſaid, He was led as a Sheep dumb before her Shearer, *Iſa.* 53. 4, 6, 7. All that he ſaid, was this humble complaint, O God, my God,

God, why haſt thou forſaken me? He was rejected and deſpiſed of men, and yet maintain'd an humble deportment, *ver.* 3. He was lowly to all Perſons, not only to the high and noble, but to the poor and deſpicable; not only to Friends but to Enemies; not only abroad but at home; not only among the meek and humble, but among the proud and peeviſh; not when it was admired, but when deſpiſed.

Tenthly, In his doing the meaneſt Services: He condeſcended to the loweſt, and moſt contemptible actions, if he might adminiſter good, *Matth.* 20. 28. He girded himſelf with a Towel, as a Servant, and waſhed his Diſciples feet, *Joh.* 13. 4, 5.

Laſtly, In his patient bearing others Sins, and Sufferings. Proud men cannot endure to bear another's Fault, but Chriſt was willing to be numbred amongſt Tranſgreſſors, to be reckoned an Offender, and to bear the Sins of many, even of all that come unto him, 1 *Pet.* 2. 24. He humbled himſelf to the Death, *Phil.* 2. 8. To a ſhameful Death; the Death of the greateſt Malefactors; and to the curſed Death of the Croſs.

Secondly, The Lord Jeſus was not only humble whilſt on Earth, when he paſs'd through his ſtate of Humiliation; but even now, when he is in Heaven, and hath entred into his Glory, he detains this lowlineſs of heart. This will be perſpicuous, if you conſider,

Firſt, His Condeſcention to behold the things on Earth, *Pſal.* 113. 5, 6. One would have thought it beneath the Dignity of Chriſt, now advanc'd above all Glory, to take any notice of Sublunar Affairs: but if he delighted in the habital Parts of the Earth, before he came down to redeem them, then much more now he hath the poſſeſſion of the fruit of his Blood among them.

Se-

Secondly, His Converſes with the meaneſt, and moſt deſpicable Perſons on Earth, by his Spirit, *Iſa.* 57. 17. *Joh.* 14. 19. 21, 23. Be they never ſo low and poor, yet, if holy, he takes up his abode with them, and keeps his Court amongſt them.

Thirdly, His bowing down of his Ear to hear the cryes of his poor, and deſpiſed People, *Pſal.* 10. 17. *Lord, thou haſt heard the deſire of the humble, Pſal.* 31. 2. *Bow down thine Ear to hear me.*

Fourthly, His gentle and kind reception of their poor, pitiful Offerings and Services, *Pſal.* 51. 17. *The Sacrifices of God are a broken Spirit, a broken and a contrite Heart, O God, thou wilt not deſpiſe.*

Fifthly, His owning them in the face of the World, before Kings and Rulers, 1 *Chro.* 16. 21. 22. *He is not aſham'd to call them Brethren,* Heb. 2. 11.

Sixthly, His appearing for them in Heaven, and confeſſing them before his Father's Face in Glory, *Matth.* 10. 32. *Heb.* 9. 24.

Seventhly, His looking after their meaneſt Concerns, and numbring the very hairs of their head, *Matth.* 10. 30.

Laſtly, His ſlowneſs to Anger. But this properly pertains to another excellent Diſpoſition of the Lord Jeſus Chriſt, namely his Meekneſs, where you may find it fully handled.

Is Jeſus Chriſt of ſuch an humble, ſubmiſſive Diſpoſition? then,

Firſt, Admire the greatneſs of Divine Love, in giving ſuch a Saviour, of ſo humble and lowly a Spirit: Had not the Son of God been of a condeſcending Nature, he would never have become man; and what then would have been the ſtate of Sinners? Had he not been of a lowly mind, he would never have conſented to have come into the World in the form of a Ser-

Servant; and then enthralled Sinners could never have been made free: Had he not been humble, he would never have been willing to be made under the Law; and then the righteousness of the Law had never been fulfilled: Had he not been lowly, he would never have borne our Fault and Punishment; and then our Sins must have been charged upon our own heads.

Secondly, This will serve to shame the proud hearts of men, especially those that profess Christ: O, see the vileness of your Pride in the glass of Christ's Humility!

Thirdly, Labour to be like to Christ, and to be enriched with this excellent adorning Grace of Humility.

Fourthly, Here's Encouragement to humbled Sinners, from the Lowliness of Christ: You that see your Iniquities to be heavier than you can bear, and are afraid because of the Terrours of the Almighty; yet be encouraged to come to Christ, because he is humble, *Isa.* 57.15. You that see no Worthiness in your selves to come before him, but are fearful to approach into his Presence, because of your Poverty and low Estate; be encouraged to draw nigh to him, because he is humble, *Isa.* 41. 17. You that see an Infinite distance betwixt God and you, and so dare not approach him; let his Humility encourage you, he will not despise the Prayer of the destitute, *Psal.* 102. 17. You that think your Souls beneath the thoughts and care of such a God, and that he will take no notice of you; O, consider his Humility for your Hope, *Psal.* 113. 6. Cherish expectations from Christ's Humility, for the mortification of your Pride; because 'tis God's Ordinance and appointment unto this end, *Matth.* 11.29.

CHAP. XIV.

Wherein is shewn, the transcendent Meekness and Gentleness of Christ; To his Enemies, and to his People.

ANother Branch of the sweetness of Christ's Disposition and Nature, is,

Fifthly, His Meekness: *He is meek and lowly, Matth.* 11. 29. πρᾶος *quasi* ῥᾳδς, that is, facil and easie, (as Criticks derive it) because they that have this Meekness, are of a gentle, pleasing, and affable Spirit to others: The *Latines* express it by *Mansuetus*, one used to the hand, alluding to those wild Beasts that are thus tamed; They are gentle, and brought to the hand; they are sociable and familiar, not strange and harsh: And such is the Lord Jesus; he is meek, of a sweet and gentle Spirit and carriage towards all, when he opens himself as a Saviour to them, but especially he is so towards his People. Meekness especially relates to Anger, as allaying, and moderating of it; So *Arist.* defines it to be the sweetning of ones Spirit, removing its roughness, harshness, and Passion, and rendring it gentle, pleasing, and affable, even to them that provoke it. Now this is an excellent Spirit, 1 *Pet.* 3. 4. 'Tis spoken of *Moses*, as one of his chiefest Excellencies, *Numb.* 12. 3. *Now the man Moses was very meek.* And the Lord Jesus sets forth this to be the greatest Excellency that he presents in himself for the Imitation of his People, *Matth.* 11. 29. When the Prophet *Zachary* would delineate the stately Majesty of Christ, in his Kingly progress to his People, he displayes him in the Glory of his meekness, *Zach.* 9. 9. *Thy King cometh to thee meek*, &c. So *Psal.* 45. 4. The

Glory

Glory of Chriſt in his triumphant March in the World, is held forth in his Meekneſs and Truth; this is part of Chriſt's excellent Glory, as Mediator, 2 *Cor.* 10. 1. *I beſeech you by the Meekneſs of Chriſt.* Now the Lord Jeſus is repleniſhed with Meekneſs.

Firſt, To his Enemies, This he manifeſted whilſt on Earth, to ſuch as hated him, abuſed him, and ſought to take away his Life; 'tis of ſuch the Prophet ſpeaks, *Zach.* 9. 9. compar'd with *Matth.* 21. 5. Now this Meekneſs of Chriſt to his Enemies appears.

Firſt, In his Slowneſs to Anger, *Pſal.* 103. 8. *The Lord is ſlow to Anger.* He was not eaſily provoked whilſt on Earth, under all the Provocations and Abuſes caſt upon him, *Matth.* 12. 19. *He ſhall not ſtrive nor cry, neither ſhall any man hear his Voice in the Streets.* Paſſionate perſons will ſtrive to have their Will when croſt, to defend their Names, to oppoſe their Adverſaries, and to revile them that reproach them; but Chriſt was not ſo, he ſtrove not in a contentious, quarrelling way, but being reviled, reviled not again, 1 *Pet.* 2. 23. Under all his Sufferings, ſuch as were able to make the meekeſt man on Earth to cry out, and to ſtir up his Spirit againſt them, yet Chriſt was ſilent, *Iſa.* 53. 7. *He was oppreſſed, he was afflicted, and yet opened not his Mouth, he is brought as a Lamb to the Slaughter, and as a Sheep before his Shearer is dumb, ſo he opened not his Mouth.* You ſhall not find one froward Word from Chriſt in all his Sufferings, by *Jews* or *Gentiles*; look over the Jeers and Reproaches that were caſt upon him in his Life, and at his Death; *Is not this the Carpenter's Son,* Matth. 13. 55. *Is not this the Carpenter, the Son of* Mary, Mark 6. 3. They call'd him a Wine bibber, a Friend of Publicans and Sinners, and yet we find him as a Sheep, dumb before the Shearers: The *Phariſees* charg'd him to be one

that had Correspondence with Devils, *Matth.* 9. 34. but he was silent: another time they call him a blasphemer, *Matth.* 9. 3. but see how mildly Christ answers them, *vers.* 4. *Why think ye Evil in your Hearts?* Another time we find him slighted by the *Samaritanes*; he was coming to a Village in *Samaria*, and sent Messengers to provide for him, but they refused to entertain him, and take him in, because his Face was as though he would go to *Jerusalem*, *Luke* 9. 51. *&c.* because he seemed to be of another way of Religion: they could not endure him, because he was for instituted Worship, and seem'd to profess a stricter way than the *Samaritanes*: *He look'd like a Puritan* (saith Mr. *Burroughs*) *and therefore they shut him out of their Houses*: now this was no small abuse, an ordinary Spirit would not bear to have a door shut against him; and hereupon, some of the Disciples, *James* and *John*, pleaded for Revenge, and would have had Fire from Heaven to destroy them, *ver.* 54. Yet see the Meekness of Christ's Spirit under this Affront, *ver.* 55. *He turned and rebuked them, and said, ye know not what manner of Spirit ye are of, for the Son of man is not come to destroy mens Lives, but to save them.*

Secondly, In his mild Answers to them; how mildly did he answer the *Jews*, who said, he was a *Samaritan*, and had a Devil, *John* 8. 48. 49. All his Answer was, *I have not a Devil, but I honour my Father, and ye dishonour me*; see in that Chapter, how contradictorily and crosly they behav'd themselves to him, yet with what wonderful Gentleness he answers them: when *Judas* came to betray him, *Matt.* 26. 49. with what Calmness doth he treat him, *vers.* 50, *Friend wherefore art thou come?* Who could have given so gentle words to so vile a Traytor, but the Mirror of Meekness? *Luke* hath it thus, Judas *betray-*

eſt thou the Son of man with a kiſs? Luke. 22. 48. what thou *Judas* my Diſciple, who haſt been ſo long with me, known my Kindneſs, and eat and drunk at my table? what thou betray the Son of man, and combine to take away thy Maſter's life? canſt thou find in thy heart to deal ſo treacherouſly with thy Lord? How did he reprove *Peter* for ſmiting the High-prieſt's Servant that came to take him, *Matth.* 26. 51. to 55. How ſcornfully did they treat him? *Matth.* 26. 61. *This Fellow ſaith I am able to deſtroy the Temple of God, and to build it in three days*; but he held his Peace, v. 63. The *Jews* mocked him, blind-folded, and ſmote him, *Luke* 26. 63. *Herod* with his men of War ſet him at nought, *chap.* 23. 11. *The Rulers derided him, ſaying, others he ſaved, let him ſave himſelf if he be the Chriſt the choſen of God, ver.* 35. But lo how gently this patient Lamb revenges theſe high Indignities, *ver.* 34. *Father forgive them, for they know not what they do.*

Thirdly, In the Offices of Love, he ſhews them; he went about doing Good to his very Enemies, heaping Coals of Fire on their Heads, healing their ſick, feeding their hungry, and preaching the Goſpel to their poor, *Matth.* 14. 14. *chap.* 11. 5. His pitying them ſhews his Meekneſs, *Luke* 19. 41. He beheld the City, and wept over it: now this Meekneſs of Chriſt as it is excellent in it ſelf, ſo 'tis eminent in degree; 'tis large, and abundant Meekneſs; weigh but theſe following Conſiderations, and you will ſay the ſame.

Firſt, The Greatneſs of thoſe Provocations he hath received from them; Sinners under the Goſpel make light of Chriſt, *Matth.* 22. 5. They deſpiſe him, *Acts* 13. 4. They reject him, *Joh.* 12. 48. They rebel againſt him, *Iſa.* 1. 20. They crucifie him. *Joh.* 19. 15. They blaſpheme his Name, they belye his Truth, abuſe his Love, undervalue his Blood, trampling it

under Foot, deny his Right, defraud, and injure his Interest, rob him of his Glory, hate his People, and seek to hinder his Kingdom, and yet he mildly puts up these high Indignities. Oppression willdraw a wise man mad, but cannot render Christ ungentle.

Secondly, The Continuance of these Provocations; All the day long have I stretched out my hand to a gain-saying people, *Isa.* 65. 2. every day, *Isa.* 52. 5. Three years, *Luke* 13. 7. Forty years, *Heb.* 3. 9. Continually, *Gen.* 6. 5. And it is no small Provocation to have a Tryal lye on a persons back, yet see the Lothness of Christ to destroy his very Enemies; he waits that he may be gracious, and beseeches them to turn and live, *Joh.* 5. 40.

Thirdly, The greatness of his Person, he is the Majesty on high, King of Kings, and Lord of Lords, *Rev.* 19. 16. He hath Right to Service and Worship from all his Creatures, *To him every Knee must bow, and Tongue confess, Phil.* 2. 9. and yet that he should bear so meekly, the Abuses, Scorns, and Contempts of the vilest men, is wonderful: great men are soon incensed when their Honour and Interest are invaded; but the Lord Jesus is great, and yet meek, a King and yet lowly, *Psal.* 45. 3, 4. *Zach.* 9. 9.

Fourthly, The Despicableness of the Persons that abuse him; they are his Creatures, made, and maintained by him, inferiour Worms whom he can crush every Moment, and strike dead with his Look, *Isaiah* 2. *chap.* 45. 9.

Fifthly, The great Kindness he hath for them, he comes in their Errand to save their Souls, he sheds his blood, that they might live, underwent the Law, and bore his Fathers Wrath, that they might enjoy his Favour, and be sav'd to the uttermost if they believe; and is not this a wonderful Discovery of his Meekness?

Second-

Secondly, His Meekness to his People is exceeding great, as I shall illustrate in a few particulars.

First, In his bearing with them, he did not only bear their Sins for them when on the Tree, but many Provocations and Abuses from them now in Heaven; so he bore with the *Israelites*, *Isa.* 3. 8. Though their Tongue and their Doings was against the Lord to provoke the Eyes of his Glory; this was not the Carriage of Heathens, but of his own People; their Provocations was not a single Act from one part of them, but the whole Body combine against him in Word and Deed: these were not supposed Injuries, but real; not intermitted, but continued; not seldom but frequent. How oft did they provoke him in the Wilderness, and griev'd him in the Desart, they tempted him, limitted him, and murmured against him for Water, for Bread and for Flesh: they rebell'd against him, against his Institutions, in *Moses* and *Aaron*, against his Command about gathering *Manna*, sanctifying the Sabbath, and going against their Enemies. They continually provok'd him to Anger, even to his very Face, *Isaiah* 65. 3. vexed and grieved his holy Spirit, and yet he bears it in the Wilderness for forty years, in the Land of *Canaan*, eight hundred and sixty years before the Captivity; after this, five hundred, ninety, and six years before he cast them off. O the admirable length of the Patience and Meekness of Christ towards that People, in bearing with them, considering the Kind and Length of their Provocations: so under the Gospel, he hath a people redeemed by his Blood, such as avouch him for their Lord, and tread in his Courts; now to these also he exerciseth much Long-suffering and Patience if you weigh,

First, the Multitude of their Sins, they are more than can be numbred, more than the hairs of their head, *Psal.* 40. 12. Sins of Thoughts, Words, and

Deeds; Sins againſt Law and Goſpel, the firſt and ſecond Table; Sins in Duty and out of Duty; Sins every day, every moment, *Gen.* 6. 5. Sins to the laſt hour of their Lives, till their Tabernacle be pull'd down, and the body of Death deſtroyed; and this is not only the Condition of one, or of a few Souls, but of all the Elect, every man that liveth, 1 *Kings* 8. 46. *There is none that ſinneth not.*

Secondly, The Aggravation of their Sins taken,

Firſt, From the perſons ſinning, The redeemed of God, ſuch as have been bought with a great price, 1 *Cor.*6.20. 1 *Pet.* 1. 18. The pardon of whoſe former Sins coſt ſo dear, the Sons and Daughters of God, *Deut.* 32. 19. Souls loved and choſen out of all the World, to be his; yea they only elected, and all others left, *Amos* 3. 2. Adopted to a glorious ſtate, to be Kings and Prieſts unto God, to be Heirs and Co-heirs with Chriſt, to be a name and a Glory to him; and yet for theſe to be always grieving, always provoking, always reproaching of him, is hard indeed, but not too hard for Chriſt to bear.

Secondly, From the perſon againſt whom they ſin, they ſin againſt their Father who loved them with an everlaſting Love, drew them with the Cords of Love, and led them in the paths of Love, who hath given his Son for them, and to them, and fixed his unchangeable Love upon them, imparted the royal Priviledges of Sons to them, and yet to Sin againſt him who is the Father of Chriſt, and their Father, whoſe Glory was dearer to him than his own Blood, is an aggravated Sin indeed.

They ſin againſt God the Son, who gave himſelf for them, and bought them with a great price.

They ſin againſt the holy Ghoſt, who viſited them in their low Eſtate, and brought them the good

News

News of Salvation; who broke open their Prison-doors, and let them forth into a glorious State of Liberty; who quickned, enlightned, comforted, and helped them in all their Soul-straits; now to sin against this God the Father, Son, and Spirit, cannot but exceedingly provoke the Soul of Christ.

Thirdly, the State in which they sin; O! how inconsistent is this with such an high and glorious Condition, *Rom.* 6. 14.. *Sin shall have no more Dominion over you, because you are not under the Law, but under Grace.* The Sins of such are the works of Darkness in the day time, Acts of Enmity in a state of Reconciliation, and grievous Bondage in times of Liberty.

Fourthly, The dangerous Effects of their Sinning; 'Tis a corrupt Tree that brings forth sad Fruit, even the Grapes of *Sodom*, and the Wine of *Gomorrah*; their Sins rob God of his Glory, and bring a greater Dishonour to him than all the Sins of the World besides, *Rom.* 2. 23. They grieve the Spirit of Christ whereby they are seal'd up to the day of Redemption, *Eph.* 4. 30. They depress and load, yea break the Heart of God, *Amos* 2. 13. They endeavour to frustrate divine grace, and render the Death of Christ in vain, *Gal.* 5. 4. They do (as it were) reduce the Lord to a great strait, what to do to save their Souls, *Hos.* 6. 4. they Shipwrack all their Duties, and put a Vanity upon all their Profession, Labours, and Sufferings; such run in vain, *Gal.* 2. 2. They sadden the Hearts, and weaken the hands of the Godly, and become stumbling blocks in their way, *Psal.* 119. 158. And they do a great deal of mischief to the wicked in prejudicing them against the Lord Jesus, and his holy ways, in hindring their Reception of the Gospel, and depriving them of the Fruits and Labours of Christ towards their Conversion, in justifying them

in

in their wayes, encouraging them in their Sins, and in cauſing them to blaſpheme the holy Name of God.

Fifthly, The bleſſed Advantages they have enjoy'd againſt their Sins; they have many Obligations againſt it, and many Experiences of the Evil of it, and yet ſtill continue in it: O, this doth make the burden of the Sins of the Godly exceeding heavy to Chriſt, and yet that he ſhould bear them ſo patiently, and not conſume them: That, though provoked daily by the Brambles, and ſcratching Abominations of his People, yet his Fury ſhould not be kindled into a terrible Flame to burn them up, doth manifeſtly demonſtrate his meekneſs to be exceeding great.

Secondly, Chriſt's forbearing of his People, is another Evidence of his Slowneſs to Anger: He is not eaſily provoked, *Neh. 9. 17.* How long doth he forbear before he ſtrikes? he firſt threatens, and then waits, calls and exhorts, ſhakes the rod, and then ſtrikes gently, *Iſa. 30. 18. Therefore will the Lord wait that he may be gracious.*

Thirdly, His readineſs to be reconciled to them, when angry, *Pſal. 86. 5. Thou, Lord, art good, and ready to forgive.* O, conſider his perſwading them to Repentance; how doth he labour to convince them of their Sin, and invite them to return; he entreats, reaſons, and beſeecheth them to be reconciled, *2 Cor. 5. 19, 20.* Lo, how affectionately doth he receive them when they return! how willingly doth he liſten his Ear to their confeſſion of Sin, and bemoaning of their condition? *Jer. 31. 18.*

Fourthly, The moderation of his Anger, when raiſed, ſhews his meekneſs, *Iſa. 27. 7, 8. In meaſure when it ſhooteth forth, thou wilt debate with it. He ſtayeth his rough wind in the day of his Eaſt-wind,* Job. 11. 6.

Laſt-

Laſtly, His actual forgiving all their Iniquities, *Pſal.* 103. 3. *Who forgiveth all thine Iniquities, Luke* 7. 47. *Iſa.* 44. 22.

Uſe. Now, if the Lord Jeſus Chriſt be ſo full of meekneſs to his very Enemies, ſo rich in gentleneſs, ſweetneſs of Nature, and Patience to his People, then learn this needful Leſſon of him; to be of a meek and patient Spirit. Behold, how quietly he took up his Croſs, and bore reproaches and Indignities from the worſt of men: yea, how ſtill he was under the infinite weight of his Father's wrath. Learn meekneſs from his Gentleneſs, as the Elephant doth from the Lamb, when the Elephant is in his greateſt Fury, ſet but a Lamb before him, and his wrath will preſently be allay'd: Learn of Chriſt to bear Injuries, to reſtrain your Anger, not to be angry, but when Duty, and the Cauſe of God calls you to it: 'Tis onely Sin ſhould be the Object of a Chriſtian's Anger. *Moſes* was calm at his own Reproaches, but could not be ſtill when God was diſhonoured. Learn from Chriſt to moderate the meaſure of your Anger; he corrects in meaſure: Let not your Anger exceed the deſert of the Provocation; Learn from him to time your Anger. As a word fitly ſpoken, ſo Anger ſeaſonably exerted is beautiful: and learn from him to remove it when the Cauſe is gone. Anger ſhould be as Phyſick, laid aſide when there is no need of it: True meekneſs may eaſily be diſcerned by its ends and grounds, it muſt not proceed from a willingneſs to be aveng'd on others, but to amend and reform them.

CHAP.

CHAP. XV.

Wherein is demonſtrated the infinite Bounty of Chriſt to all his Creatures, with the manner of his giving.

THE next thing which diſcovers the ſweetneſs of Chriſt's Diſpoſition, and greatneſs of his Perſonal Treaſure, is,

Sixthly, His Liberality: He is of a bountiful Diſpoſition; and this, you know, is of an endearing Nature, *Rom.* 5.7. *Scarcely for a righteous man will one die, yet peradventure for a good man ſome would even dare to dye.* Pſal. 13. 6. *I will ſing unto the Lord, becauſe he hath dealt bountifully with me.* Now this Liberality of Chriſt appears,

Firſt, To all his Creatures, *Pſal.* 145. 9. *The Lord is good to all, and his tender mercies are over all his works*, *Pſal.* 136. 25. *Pſal.* 145. 15. Whoſe heart is ſo large, whoſe hand ſo wide as Chriſt's? *ver.* 16. He upholdeth all things by the word of his Power, *Heb.* 1. 3. And by him all things conſiſt, *Col.* 1. 17. There is never a moment but he is laying out upon his Creatures, and that muſt needs be a large Treaſure that maintains the whole World.

Secondly, To his Enemies: He doth good to thoſe that hate him: He gives large portions of this World's goods to *Eſau's*: And uncharitable *Dives's* do many times fare deliciouſly, and are cloathed gorgeouſly, by his Bounty, *The wicked proſper*, *Jer.* 5. 28. Nay, he doth not only give them the fat things of this Life, but the great things of his Kingdome. O, the Privileges and Favours that Hypocrites enjoy as well as Saints! He ſends his Goſpel to every Creature, and cauſeth the very

very Dews of *Sion* to fall upon his Adverſaris.

Thirdly, Eſpecially to his Children; for to theſe he gives,

Firſt, Good things: Whatever they have of him ſhall be good, *Jer.* 32.40. *I will not turn away from them to do them good.* Their very Afflictions are for good: their Wormwood and Gall is good: Rebukes of God upon them, ſtripping and humbling Providences; nay, their very Corruptions, by this Bounty, prove to their advantage.

Secondly, All good things. *He gives Grace and Glory, and no good thing will be withheld from them that walk uprightly,* Pſal. 84. 11. Pſal. 34. 10. All the good God ſees fit for them, and they are capable to receive, ſhall be diſtributed to them.

Thirdly, Great things: Not Common, but choice Mercies, paſſing Knowledge, Myſteries, not onely to the World, but to themſelves: Things unſearchable, and things unutterable; Things that cannot be known as they are, nor valued as they deſerve. *What one Nation* (ſaith *David* to God) *is like thy People, whom God went to redeem for a People to himſelf, to make him a Name, and to do for them great things and terrible,* 2 Sam. 7. 23. Redemption-work brings forth great and terrible things, for redeemed Souls. O, the great things that God doth, and Chriſt gives to every ranſom'd Soul, *Job,* 37.5. Things which we cannot comprehend, as you will ſee, if you give but a general Survey on the Inventory of Chriſt's Gifts. I ſhall inſtance in ſome of the moſt remarkable.

Firſt, That unvaluable Gift of Light. He is the Light of the World, *Joh.* 8.12. How deformed is Darkneſs, how beautiful is Light, *Eccleſ.* 11.7. *He is a Light to lighten the Gentiles, and the Glory,* &c. Luke 2.32. *He is the bright Morning Star*: the Sun of Righteouſneſs

teousness from whom the light of Life and all true Wisdom comes; now this is a great and excellent thing, *Eccles.* 2. 13. *Wisdom excelleth Folly, as far as Light excelleth Darkness*, and this you know is very far: Wisdom is preferred before Rubies, and the most excellent things, *Prov.* 8. from *ver.* 10. to 20. That must needs be great which all the World cannot purchase, but this is Wisdom: now all true Wisdom comes by Jesus Christ, he is the Wisdom of God, 1 *Cor.* 1. 30. So, who hath brought to light the τὰ βάθη, the hidden things of God, and that could by no ways be known but by Revelation: *No man hath known the Father, but the Son, and he to whom the Son shall reveal him*, Matth. 11. 27. He giveth Knowledge and Wisdom to whom he pleaseth, that special Wisdom which none of the Princes of this World can attain unto, 1 *Cor.* 2. 7. 8.

Secondlly, Life; *He hath brought Life to Light by the Gospel*, 2 *Tim.* 1. 10. and is not this a great gift? *All that a man hath will he give for his Life*, *Job.* 2. 4. O! then what is Life from the dead to his people, *Eph.* 2. 1. *He is our Life*, *Col.* 3. 3. *I am come that they may have Life, and have it more abundantly*, Joh. 10. 10.

Thirdly, His Love; all the World and Houses full of Treasures cannot be compar'd to Love, *Cant.* 8. 7. Should Christ give all the World and withhold his Heart, it were but a mean gift: Favours are valuable by the love whence they come, *Isa.* 63. 9. *In his Love and in his Pity he redeemed them*, *Psal.* 63. 3. *Deut.* 33. 3. All Believers are set as a Seal upon his Heart, *Cant.* 8. 6. He hath loved them with an everlasting Love; they have his Heart, and none else.

Fourthly, Himself; There being nothing greater than himself, to demonstrate the Largeness of his Heart

Heart to his people; he gave himſelf, *Eph.* 5. 25. *Who loved the Church, and gave himſelf for it*; that is, ſold himſelf to purchaſe them, gave himſelf to divine Juſtice to ſatisfie the Law, and to taſte of Death for them, all that he had as Mediator he parted with for them: and hath given himſelf to them alſo, *Heb.* 8. 10. *And I will be to them a God, and they ſhall be to me a People.* They have his perſon, *Hoſ.* 3. 3. *Thou ſhalt not be for another, ſo will I alſo be for thee.* All his Beauties and perſonal Perfections, as deſcribed, *Cant.* 5. *ver.* 9. to the end: all Believers have a Marriage right unto him by way of Gift; again, he hath given them his Purchaſe, all that he hath bought with his Blood, *Math.* 26. 28. *This is my Blood of the New Teſtament, ſhed for you.*

Fifthly, His Laws and Scepter to guide them through the World, and to ſteer out their Courſe of Duty and Safety, and this is a great thing, *Hoſ.* 8. 12. *I have written to him the great things of my Law* (*Rabab*) the excellent or honourable things of my Law: for this word notes Quality as well as Quantity; and if the things of God's Law are ſo great, what are the Truths of the Goſpel, called ſo great Salvation? *Deut.* 4. 8. *And what Nation is ſo great that hath Statutes and Judgments ſo righteous?* Pſal. 147. 19.

Sixthly, His Spirit; This he gives to all his People, *Rom.* 8. 9. *If any man hath not the Spirit of Chriſt he is none of his*, 1 Cor. 12. 13, *We are all by one Spirit baptized into one body:* This is promiſed by the Lord Jeſus, *Joh.* 16. 7.

Seaventhly, His Promiſes; *For in him are all the Promiſes of God, yea, and Amen*, 2 *Cor.* 1. 20. That is, they are ſure and certain in Chriſt, 2 *Pet.* 1. 4. *Whereby are given unto us, exceeding great and precious Promiſes*, Gal. 3. 22.

Laſtly,

Laſtly, His Kingdom; *Col.* 1. 13. *And hath tranſlated us into the Kingdom of his dear Son.* A bleſſed Change indeed, from Sin to Grace, from Darkneſs to Light, from the Kingdom of *Satan*, to the Kingdom of Chriſt, 2 *Pet.* 1. 11. *So an Entrance ſhall be adminiſtred to you abundantly into the Kingdom of our Lord and Saviour Jeſus Chriſt.* All Believers are inveſted with the glorious Priviledges of this Kingdom, they all become Kings and Prieſts unto God, *Rev.* 1. 6. Nay a Kingdom of Prieſts, *Exod.* 19. 6. They are entitled to all the royal Endowments, Inveſtments, and Favours that belong to the Children of a King; they all wear his royal Robes of Glory, they have noble Entertainment, moſt delicious Food, the higheſt Honours and Thrones to ſit on; Chriſt gives them the Inheritance, purchaſed Poſſeſſions and Manſions of Glory.

Fourthly, The Liberality of Chriſt appears in the manner of his giving, now this may come under a ſix-fold Conſideration.

Firſt, He gives readily and propenſly: many give, but by Conſtraint, as the unjuſt Judge, *Luke* 18. or from fear of Shame or Reproach; men uſually give with Reluctancy, but Chriſt readily, as *Paul* ſpeaks of the Church of *Macedonia*, 2 *Cor.* 8. 3. that they were prone to Charity beyond their power; and of *Titus*, *ver.* 17. that being more forward of his own accord he went unto them; ſo it may be more truly ſaid of Chriſt, that he wants no external Motives or Perſwaſions to exert his Bounty. For,

Firſt, Chriſt's Gifts are his peoples due, they have Right to all his Fullneſs; Chriſt is the Believers and all that is his, *John* 3. 16. *Cant.* 6. 3. I am my beloved's and my beloved is mine, 1 *Cor.* 3. 21. *For all things are yours*, they are purchas'd for them, and given to them.

Second-

Secondly, Chriſt's Office and publick Deſignation to this Work ſhews it, he is ſet apart for this end, that he might be the Author of eternal Life, the Giver of all that good that his people need, *Joh.* 17. 2. *As thou haſt given him Power over all Fleſh, that he ſhould give eternal Life, &c.* Joh. 6. 27. *Him hath God the Father ſealed*; that is, deputed to this Office and Truſt, to be the Lord keeper of his Houſe, and Diſpenſer of his Fathers Goods. All that Chriſt hath as Mediator, is to be diſtributed to his: he hath nothing but muſt be employed for the Salvation of the Elect, for ſuch is the Agreement betwixt the Father and him, *Joh.* 17. 10. *All mine are thine, and thine are mine, and I am glorified in them.*

Thirdly, He hath never the leſs for giving, and therefore never weary of giving; what's that makes men ſoon tyred with Acts of Bounty, why becauſe the more they give the leſs they have, and ſo fail at laſt in their Ability; but 'tis not ſo with Chriſt, he is Fullneſs ſtill, notwithſtanding all the vaſt Diſtributions that go out of his Treaſury every day, to fill up Heaven and Earth, Men and Angels. (I remember a notable ſaying of a worthy Divine, *Should all the World* (ſays he) *ſet themſelves to drink free Grace, Mercy, and Pardon, dry, drawing Water continually from the Wells of Salvation, nay if they ſhould ſet themſelves to draw from one ſingle Promiſe, an Angel ſtanding by and crying, drink O my Friends, drink abundantly, take ſo much Grace and Pardon as ſhall be abundantly ſufficient for the world of Sins which is in every one of you, they would not be able to ſink the Grace of the Promiſe, one Hairs breath.*) When Beggers come to our doors, they many times promiſe us, upon the Reception of an Alms, they will trouble us no more, but this would be an improper Expreſſion to Chriſt, whoſe

Heart is so propense to give, and whose Treasures are inexhaustible, *Col.* 2. 9. *For in him dwells all the Fullness of the God-head bodily*, Col. 1. 19.

Forthly, He gets by giving; Advantage is a sure Agreement, all men seek their own, every man his gain from his Quarter: now if giving appears to be Christ's Advantage, you may be sure he will be willing to give; men lavish out their Gold for Idolatry, carnal persons pour out their whole Wealth upon their Lusts, the Merchant adventures all he hath for Gain, and can you think that Christ only will be close handed? *Psal.* 68. 18. Here 'tis said, he receives Gifts, *Eph.* 4. 8. 'Tis said, he gave gifts: what Christ receiv'd was not for himself, but to give unto Sinners, and that in order to his Dwelling amongst them; Christ's Gifts are to further his Service, 1 *Pet.* 4. 10. and his Peoples Profit, 1 *Cor.* 12. 7.

Fifthly, He is never more pleased, than when he gives; This appears in his earnest inviting Souls to ask of him, *Joh.* 16. 24. *Hitherto you have asked nothing in my Name, ask that your Joy may be full.* Had not the Lord Jesus a great Delight to dispense freely to his People, he would not have us'd such Arguments to perswade them to beg; 'tis said of *Titus Vespasian*, that he never denyed any thing to those that asked him, but would call upon them, to ask something of him.

Lastly, This doth wonderfully greaten his Glory, *Joh.* 14. 13. *Whatever ye ask in my Name, that will I do, that the Father may be glorified in the Son.* This verse shews the Reason why the Saints shall do greater works than those that Christ did, because they shall have the Power of Christ to help them; he will do for them what they ask, and give them what they seek; and the reason is, because hereby the divine Glory is more

more manifeſted, the Fathers Glory in the Sons Glory; for the Father and he are one, and the Fathers Glory is his Glory, the more he gives, the more the Father is glorified, and the more the Father is glorified, the more is the Son alſo.

Secondly, He gives freely without any reſpect to Merit or Compenſation, *Rev.* 21. 6. *To him that is a thirſt, will I give to drink of the Water of Life freely.* (δωρεὰν) That is, without any antecedent Cauſe, Worth or Merit, *Rom.* 3. 24. *Being juſtified freely by his Grace.* As Juſtification comes freely without any Worth or Righteouſneſs in man, ſo do all the gifts of God, *Rom.* 8. 32. How can he but with him freely give us all things? 1 *Cor.* 2.12. Chriſt doth not ſell but give his Favours freely, according to the pleaſure of his own Will, *Iſa.* 55. 1. This is a Truth hard to be receiv'd, becauſe 'tis beyond the reaſon of men, how Grace ſhould move without any Motives and Attractives beſides it ſelf, but yet this bounty of Chriſt hath no reſpect of Perſons, 2 *Chron.* 19.7.

Thirdly, He gives preſently Mercies in hand, he doth not ſay as the unjuſt and covetous man, go, and come again to morrow, and I will give it thee, when 'tis by him; he doth not delay to beſtow Mercies on his poor Creatures, one Jot beyond the due time, *Pſal.* 145. 15. *Gal.* 6. 9. Chriſt is never at a loſs to give, he only ſtays for a fit time; he had many things to ſay to his Diſciples, but he wanted a convenient opportunity; they were not able to bear them, *Joh.* 16. 12.

Fourthly, He gives heartily; *Jer.* 32. 41. *I will rejoyce over them to do them good, with my whole Heart, and with my whole Soul.* He doth not pretend Kindneſs, and yet begrudge it in his Heart, all his Promiſes are the Intents of his Heart, *Jer.* 30. 24. *Pſal.* 51. 18. *Do Good in thy good Pleaſure to* Sion.

Fifthly, He gives liberally, *Jam.* 1. 5. *If any man lack Wiſdom, let him ask it of God who giveth liberally.* (ἁπλῶς) Simply, purely, with a candid Mind and full Intent to do good: 'tis rendred bountifully, as Liberality comes from a ſimple and pure Heart, he gives many times more than we ask, as the ſick man of the Palſie came for Health, and Chriſt gave him Pardon to boot; *Solomon* asked Wiſdom, and God gave him more than he begged, Riches and Honour too, 1 *Kin.* 3. 12. 13. He gives richly to his People of all good things to enjoy, 1 *Tim.* 6. 17: Sutable to his Treaſures, *Phil.* 4. 10. According to his Riches in Glory by Chriſt, above what we can ask or think, *Eph.* 3. 20. He gives a Kingdom, *Luke* 12. 22. and therefore bids us open our Mouths wide, and he will fill them, *Pſal.* 81. 10.

Laſtly, He gives conſtantly every day and every moment, he is never weary of well-doing, *Iſa.* 40. 28. *The Lord fainteth not, neither is weary*; men are ſoon tyred with Acts of Bounty, to which the Apoſtle alludes, *Gal.* 6. 9. But the Lord Jeſus is a Fountain that never ceaſeth running, he is always doing, there is never a moment but he is opening his Treaſures and filling the hungry Soul, *Pſal.* 73. 26. *God is my Portion for ever.* The Saints are always living on God, and are ever receiving from him, *His Mercies are new every Morning*, *Lam.* 3. 23. Yea though through Careleſneſs they have loſt their Mercies, as the Spouſe loſt the preſence of Chriſt, *Cant.* 5. and the Taſtes of his Love, *verſ.* 2. 6. And though by Sin they have forfeited their Mercies, and have given the Lord cauſe to withhold them, yet he is never weary of doing them good, but always communicating ſomething or other to them.

Uſe 1.

Uſe 1. Is Chriſt ſo bountiful? Then this may ſerve to convince all Chriſtleſs Souls under the Goſpel of the greatneſs of their Sin in ſleighting and contemning Chriſt, becauſe it is utterly oppoſite to the Streams of his Bounty towards them; this, Sinner, will gall thy Conſcience another day, when Chriſt ſhall ſay, what Iniquity haſt thou found in me, that thy Heart is ſet againſt me? have not I born thee all thy days, maintain'd thee ever ſince thou waſt born, and fed thee with Food convenient? and yet thou wilt have none of me, but lifteſt up thy heel againſt me, and crucifyeſt me with thy Sins every day; ſo did the Lord plead with *Iſrael*, *Hoſ.* 11. 23. 4.

Uſe 2. This will ſerve to humble the people of Chriſt.

Firſt, For their great Unthankfulneſs to Chriſt; O how great are the Obligations of Believers to Chriſt, both for upper and nether Springs, thy daily Bread comes out of his Cupboard, all thy Comforts and Preſervations are received from him, but eſpecially thy Souls Mercies are the Products of his Bounty, thy Enlightnings, Awakenings, Drawings and Begettings to God, thy Pardon, Peace, and hope of glory are all from him, and yet who renders to Chriſt for all the Benefits done to him, who returns to give Glory to God; this is a grievous Sin, 2 *Tim.* 3. 2.

Secondly, For their hard Thoughts of Chriſt; hath the Lord Jeſus laid out ſo much upon thee, and hath yet ſuch Riches in Store for thee, and art thou always diſtruſting of him, and on every occaſion jealous and ſuſpicious of his bounty? *Pſ.* 77. 7, 8, 9. *Pſ.* 78. 22. 32.

Thirdly, For their little Improvement of Chriſt's bounty; ſee this in *Joaſh*, 2 *Kin.* 13. from *ver.* 17. to 20.

Fourthly, For looking to Creatures for their Supplies more than to Chriſt, *Jer.* 2. 13. This is a heatheniſh Sin, *Rom.* 1. 25. *They loved and ſerved the Creature more than the Creator Iſa.* 55. 2.

CHAP. XVI.

Wherein the Faithfulneſs of Chriſt is opened, in accompliſhing all his Propheſies, fulfilling his Promiſes to all the Truſt committed to him, and in all the Relations he ſtands to his People.

THE Sweetneſs and Excellency of Chriſt's Diſpoſition conſiſts alſo.

Laſtly, In his Juſtice and Fidelity; he is righteous, true, and faithful in all he doth and undertakes, and this argues an excellent Spirit; this was part of that Glory, the Spirit of God puts on *Moſes*, *Numb.* 12. 7. *But my Servant Moſes is not ſo, who is faithful in all my Houſe, with him will I ſpeak Mouth to Mouth*: even apparently, God puts a ſingular Value on *Moſes*, hath a peculiar kindneſs for him, and affords him more intimacy with himſelf than others have, becauſe of his Faithfulneſs: So *Daniel*, It was his great Honour that his very Enemies could not ſpot him, or find any Error in him, on the account of his Unfaithfulneſs, *Dan.* 6. 4. 'Twas this brought *Judah* into ſo high an Eſtimation with God, as 'tis ſaid. *Hoſ.* 11. 12. *Judah ruled with God, and was faithful with the Saints.* Nay a faithful perſon is a Jewel ſo rare, that he can ſcarcely be found, *Prov.* 20. 6. *Every man will proclaim his own Goodneſs, but a faithful man, who can find?* That is, as ſome render it, *'Tis a common thing for men to talk of their Goodneſs, Bounty and Mercy, but 'tis a rare thing for them to be ſo indeed, to be ſo good as they ſeem to be.* Others comment on it thus, *'Tis an eaſie thing for men to promiſe fair, and to ſpeak of great things they will do, but few are found that perform their word, and are what they promiſe to be.* Take it in either Senſe, a faith-

faithful man is a rare thing, who can find it, as ſeldom ſeen almoſt, as a black Swan, or a rich Jewel. Now the Lord Jeſus is thus excellent, he is true, though every man be a Lyer, called *the faithful Witneſs*, *Rev.* 1. 5. His Name as well as Nature is faithful, *Rev.* 19. 11. The Lord Jeſus gives a faithful Teſtimony of the love that God bears to Sinners, he lay in the Fathers boſom, and hath given a true Revelation of him, *Rev.* 1. 5. *Iſa.* 11. 5. *Faithfulneſs is the Girdle of his Reins.* The Prophet alludes to thoſe Ornaments, Kings did uſe to wear; they wore a Girdle as an Enſign of Honour and Power, *Job* 12. 18. *He looſeth the bonds of Kings*, that is, their Girdle, by which he means their Power and Authority, which he removes: now inſtead of this Enſign of Honour which Kings did wear, Chriſt ſhall be cloathed with Faithfulneſs and Righteouſneſs, this ſhall be his Ornament and Glory, *Heb.* 2. 17. *He is the faithful high-prieſt.*

Firſt, He is faithful and juſt to all men, even to his very Enemies, he will not wrong them in the leaſt; he renders to every one his due, *Rom.* 2. 6. The very Hypocrites ſhall have their Reward, *Matth.* 6. 2. The Lord Jeſus will not give cauſe to any to ſay at the laſt day, that he is their Debtor, or doth them Wrong, *Matth.* 20. 13. The wicked ſhall have their Portion in this Life, all that is coming to them, as much as they can in Juſtice demand. If *Ahab* repent he ſhall have Reprieve from his Puniſhment; eternal Repentance ſhall obtain eternal Deliverance. If *Eſau* pray for the Bleſſings of this life with Tears, God will give them to him, he cannot be a Debtor to any; his very Enemies ſhall have their due, as much as their outward Duties or ſervile Labours amount to; for the holy one of *Iſrael* cannot lye, what Promiſe ſoever

God makes to any outward Action or Vertue, it ſhall certainly be fulfilled, he cannot defraud any; the *Phariſees* ſhall have their Honour, *Judas* his bag; *Demas* the World, and *Dives* his Pleaſures: he that commands his People to render every one their due, cannot poſſibly wrong any.

Secondly, He is faithful to his People, 1 *Pet.* 4. 19. *Let them that ſuffer according to the Will of God commit the keeping of their Souls to him in well-doing as unto a faithful Creator*: That is, Chriſt is able to keep you in Sufferings becauſe he made you of nothing, and he that gave you a being when you were nothing, he can keep you now, though all the World be ſet againſt you: He can do it becauſe he created you of nothing, and he will do it, becauſe he is faithful, and hath promiſed; now this Faithfulneſs of Chriſt to his people lies.

Firſt, In his exact Accompliſhment of all his Propheſies, *All things written concerning him, are fulfilled in him, Luke* 18. 31. A tittle of God's word ſhall not fall to the ground, all the Types and legal Figures as they ſhadowed out Chriſt to come, namely, the High-prieſt, the Altar, the ſcape Goat, *&c.* were perfectly accompliſht in him, they were the Shadows, he the Subſtance; all Scripture Propheſies concerning divine Providence, the Reſurrection of *Sion*, and the Deſtruction of *Babylon*, ſhall be fulfilled to one Iota, *Luke* 21. 22.

Secondly in performing his Promiſes, never an Engagement made by the Father to the Son, or by him to his people, but he will ſee it aſſuredly made good, *Rom.* 15. 8. 1 *Kings* 8. 28. 2 *Pet.* 3. 9. *The Lord is not ſlack concerning his Promiſes*, Tit. 1. 2. 2 Cor. 1. 20. *All the Promiſes are in him, yea, and* Amen.

Object. *Chriſt's Faithfulneſs in fulfilling his Promiſes pertains only to the Heirs of the Promiſes: but I cannot*

call

call the Promiſes mine, becauſe of my unfaithfulneſs to God.

Anſw. The Promiſes of God are not made to the Doers of the Law or Go'pel, but to Believers: nor are they made for doing, but upon believing: 'Tis true, by Faithfulneſs and Obedience comes the thing promiſed, but a Title to the Promiſes is procured by believing; pray put a diſtinction between the Promiſes, and the thing promiſed, *Gal.* 3. 22. *That the promiſe by Faith of Jeſus Chriſt, might be given to them that believe,* Heb. 6. 17, 18. The promiſe of Grace, Healing, and Salvation, depends not upon the fidelity of the ſaved Soul, but upon the faithfulneſs of God, in Chriſt.

Obj. *But I do not find the Promiſes made good to me; God hath ſaid, He will never leave nor forſake his People, but, I doubt, he hath forſaken me; for I cannot ſee his outgoings in the Sanctuary: He hath promiſed to hear the Prayers made in his Name; to diſpence Grace, to give out his Spirit, and to create a new heart; but I find not the performance of theſe things in me.*

Anſw. Firſt, If the Lord Jeſus doth not fulfill his Promiſes, 'tis becauſe thou art not fit for them: God would have brought *Iſrael* into *Canaan*, near forty years before he did, but they were not fit for that mercy: They were carnal, luſting, murmuring, rebelling, ſo that God ſent them back again into the Wilderneſs. Chriſt would have taught his People many glorious Truths, but they were not able to bear them, *Joh.* 16. 12. Food, yea, the choiceſt Dainties, upon a diſtempered Stomach, are caſt away, they feed nothing but the Diſeaſe: If God accompliſh not his Word to thee, 'tis becauſe thou art uncapable for it: Thy Iniquities, it may be, withhold good things from thee, *Iſa.* 59. 1.

Secondly, Chriſt may be performing his Promiſes though thou doſt not ſee it: For,

Firſt,

First, Christ doth fulfill his Promise, though he doth not give the same thing he seems to promise: If he give thee that which is equivalent in the room of it; So, if the Lord doth not give his People the Comforts of this Life, yet if he gives them Contentment without them, he fulfills his Promise; So he dealt with *Paul*, *Phil.* 4. 11. *I have learned in every state to be contented*; and with *David*, *Psal.* 16. 6. The Disciples had nothing, yet in the want of all, they had all things, 2 *Cor.* 6. 10. If in the want of Bread, God gives Strength and Satisfaction, he fulfills his Word. The wicked in their Fulness are in Straits, *Job*, 20. 22. But the Godly in their Straits have a Fulness.

Secondly, Christ doth fulfill his Promise, though he gives not the same thing, if he gives a better thing: If Christ withholds Earthly things, and gives Spiritual; As *Saul* found not his Asses, but in the room of them met with a Kingdom: The Disciples lost their Nets and Boats, and found a Treasure in Christ: They lost their taking of Fish, and became Fishers of men: *Paul* suffer'd a Shipwrack of all his own Excellencies, and found the Excellencies of Christ.

Thirdly, Christ fulfills his Promises, though he do not give the same things his People would have, yet, if he gives them sutable things, such as he sees best sutes and fits their present state: So the Disciples expected a Temporal Kingdom, but Christ gave them a Spiritual Kingdom. It may be a little Mercy is more sutable for thee than a great deal; Children must have their meat suted to their Health, not their Stomach: *Paul* could not bear much Vision of God, and therefore must have a Thorn in the Flesh, 2 *Cor.* 12. 7.

Fourthly, Christ doth fulfill his Promise, though he doth not give thee what thou thinkest thou dost want, if he give thee what he knows thou wantest, *Rom.* 8. 26.

Thou

Thou ſuppoſeſt thou wanteſt Comforts, he withholds them, and gives thee humblings.

Fifthly, Chriſt fulfills his Promiſe, though he doth not deliver thee out of thy preſent Evils, if he thereby preſerves thee from a greater Evil: As *Paul* had a thorn in the Fleſh, the Meſſenger of Satan to buffet him; leſt, through the abundance of Revelations, he ſhould be puffed up, and his Soul in danger of Ruine.

Laſtly, Chriſt doth fulfill his Promiſe, if he doth it in his own time, though he doth it not in our time. So in *Abraham*; God promiſed him a Son, he expected it many years ſooner, but God kept it till the moſt convenient ſeaſon. Every thing is beautiful in its ſeaſon, *Eccleſ.* 3. 11. 1 *Pet.* 5. 6. Mercies are Afflictions, when out of due time: Now, 'tis he that gives the Mercy, can beſt tell when to give it, *Jer.* 49. 19. *Who will appoint me the time*, *Lev.* 26. 4. The Faithfulneſs of Chriſt is firm and unalterable, whatever Objections Unbelief makes againſt it. He will perform all his Promiſes, *Gen.* 28. 15. *And behold, I am with thee, and will keep thee in all places whither thou goeſt, and will bring thee again into this Land, for I will not leave thee, until I have done that which I have ſpoken to thee of.* O what a bleſſed word is this! 'Tis a promiſe made to *Jacob*, when he was to undertake a difficult Journey; and what things are written, are written for our Inſtruction; Promiſes made to particular Saints, are applicable to all the Saints in the ſame condition; as we find that of *Joſhua*, 1. 5. *I will not leave thee, nor forſake thee.* The Apoſtle makes Uſe of it, *Heb.* 13. 5. Now I ſhall give a few Reaſons to prove that Chriſt cannot fail of fulfilling his Promiſe. For,

Firſt, He is Truth it ſelf, and cannot lye, *Rev.* 3. 14. He is called, *The Amen, the faithful and true Witneſs:*

The

The Holy one of Iſrael, who cannot lye: For, God is not as man that he ſhould lye, or as the Son of man, that he ſhould repent; hath he ſaid, and ſhall he not do it, hath he ſpoken, and ſhall he not make it good? Numb.23.19.

Secondly, He came to fulfill all Righteouſneſs, *Matth.* 3.15. *It becometh us to fulfil all Righteouſneſs:* πρέπον, It behoveth us, I ought to do it, by the Appointment and Will of my Father, as *Chemnitius* renders it: Chriſt came into the World to fulfill all Righteouſneſs; Now, to perform and make good the Promiſes of God, is part of this Righteouſneſs: 'tis a debt God is engag'd in, and Chriſt came not only to pay Sinners debts to the Father, but to make good the Father's Engagements unto them.

Thirdly, Did not Chriſt fulfill all the Promiſes of God to Believers, then the New Covenant would be an imperfect and faulty Covenant; were the Promiſes of the new Covenant unfulfilled, then it would be a Covenant of Works. and ſo imperfect: But the New Covenant is eſtabliſht on better Promiſes, *Heb.* 8.6,7,&c. Now new Covenant-promiſes are better than the old, not only as to the Matter of them, but as to the certainty of their performance. The firſt Covenant-promiſes were liable to be broken, *Jer.*31.31,32. But theſe New Covenant-promiſes are ſure to all the Seed. This was the principal thing undertaken in the New Covenant, for Believers, that the Promiſes ſhould be certainly fulfilled, and therefore 'tis called a better Covenant than the Old.

Fourthly, Chriſt muſt needs fulfill the Promiſes, or he would die in vain, and ſhed his Blood to no purpoſe: for the Blood of Chriſt is the Blood of the Covenant, *Matth.* 26.28. and it was ſhed on purpoſe to confirm the truth of the Promiſe to all that believe, *Heb.*9.15. For this end he came into the World, and became a Mediator, *Rom.*15.8,9. Fifth-

Fifthly, That he might finiſh the Work the Father gave him to do, and ſo give up his Account with joy. This is the Work God ſent Chriſt into the World for, that he might be the Mediator of the New Covenant, and make good the Will of God to all the Federates thereof, *Joh.*6.38. to 41. and this Chriſt cannot fail to perform, *Joh.*17.4. His Spirit ſhall not fail, till he hath ſet Judgment on the Earth, *Iſa.* 42.4.

Sixthly, That he may ſtop the mouth of Devils, and prove Satan a Lyar. The great work of Satan is to belye God, and repreſent him to Sinners Unfaithful and untrue. Now Chriſt is to fight againſt the Devil, and deſtroy his Works, 1 *Joh.* 3.8. and prove the Truth of God againſt all oppoſers, *Rom.* 3.4.

Seventhly, He is fully able to do it; He hath all Power in his hand, both in Heaven and in Earth, *Matth.*28.18. He is a merciful God, and ſo nothing is too hard for him: He will work, and none ſhall let it; beſides, he hath all that Grace and Goodneſs that poor Souls need, in his own hand; He hath received the Spirit without meaſure, *Joh.*3.34. All Fulneſs dwells in him; Name any thing which thou ſtandeſt in need of, which is not in Chriſt to give thee. Doſt thou want Pardon, Peace of Conſcience, Grace, Holineſs, Power over thy Corruptions, Victory over thy Temptations, Comfort under thy Troubles, ſatisfaction of thy Doubts, quieting of thy Fears, and remove of thy Burdens. Doſt thou want quicknings, ſoftnings for the hardneſs of thy Heart: ſtrengthnings under thy weakneſs, fitneſs for thy Mercies and Duties, Patience under thy Sufferings, and Humility under thy Priviledges? Doſt thou want thankfulneſs for thy Mercies, clearing up of thy Evidences, Taſts of God's Love, and readineſs for Death, Judgment, and Eternity? Why, all this Chriſt hath in his own hand already; He is not to ſeek for theſe things when thou crieſt after them. Again,

Again, As he hath Power to help thee, and fulfill all the Promises of God to thee, so he hath Right and Authority too: He is the Angel of the Covenant, *Mal.* 3. 1. He is sent, deputed, and sealed of God, to this very Work, *Joh.*6.27. All the Promises upon that Redemption-agreement betwixt the Father and the Son, are made over to him, and put into his hand, 2 *Cor.* 1.30. Now all that Christ can do for the making good of his Father's Word, and benefitting his People, he will certainly perform, for he ever liveth to make Intercession, *Heb.*7.25. and is entred into Heaven, to appear as their Advocate and Agent, *Heb.* 9.24.

Lastly, Christ must needs fulfill his Promises, or else he would weaken the Encouragement of Souls to believe in him, and so overthrow all his own Design in, and by the Gospel, which is, to bring Souls to believe in him, *Joh.* 20. 31. *These are written that you may believe*, *Joh*,17.21. *That the World may believe that thou hast sent me*, *Joh.*10.38. Now, if Christ fails of his Promise, how would this discourage Souls from believing in him? who would trust Christ, should he not be faithful? and the Devil would be sure to make the most of this Advantage, to prevent believing. Christ will make good his Word in his own time, way, and measure, *Matth.*5.18. *Heaven and Earth shall pass away, but not one jot or tittle of the Law, till all be fulfilled.* All shall be fulfilled for Believers, and in them: and if Christ cannot permit one Jot of the Law to fall to the ground, surely, he will not suffer so choice a part of the Gospel as the Promises are, to be unaccomplished. Again, as Christ will perform all the Promises, so especially those great ones, that concern the Grace and Glory of all that believe, *Psal.*84.11. *He will give grace and glory*, &c. If the Lord Jesus upbraided the Pharisees for tything Mint and Cummin, and omitting the weigh-

weightier matters of the Law, ſurely he cannot neglect the greateſt of his Goſpel-promiſes to his people.

Thirdly, the Lord Jeſus is faithful to the Truſt committed to him; thus was *Moſes*, *He was faithful in all God's Houſe*, Numb. 12, 7. that is, as a Steward, he was juſt and honeſt in the diſcharge of that Truſt committed to him, concerning the Work and Intereſt of God; ſo 'tis taken, *Math.* 25. 21. *Well done, thou good and faithful Servant*; Thou haſt been faithful in thy Stewardſhip in the uſe of thoſe things committed to thee; in this Senſe is Chriſt faithful alſo; in a perfect Diſcharge of that Truſt repoſed in him, and that both with reſpect to God his Father, and with reſpect to his People.

Firſt, In reſpect of that Truſt committed to him by the Father, God the Father hath entruſted him with the great Concerns of Redemption, Grace, and Glory, with that glorious Contrivance of ſaving fallen man, and bringing about the Recovery of loſt Sinners: and therefore he calls him his Servant, *Iſa.* 49. 5. *And now ſaith the Lord that formed me from the Womb to be his Servant, to bring* Jacob *again to him.* It ſets forth Chriſt's Deſignation by the Father, to his mediatorly Office, wherein God the Father calls him to great work, commits vaſt Concerns to him, about the gathering in of loſt Souls, and undertaking their Attonement, Sanctification, and Salvation; for the accompliſhment of which, the Father commits all to the Fidelity of Chriſt, both as to Suffering and interceding work, and in all this the Lord Jeſus is faithful: ſo the Spirit of God calls him a faithful High-prieſt in things pertaining unto God, in making Reconciliation for the Sins of the People. This the Lord Jeſus undertook to the Father, that he would ſatisfie his Wrath, and remove his Diſpleaſure from his People, by

by bearing their Sins for and from them, that God might again take them into his Favour, as if they had never ſinned; and in this he was and is faithful, nay in all things that God hath charged him with, about the ſaving of Souls, *Heb.* 3. 2. *Who was faithful to him that appointed him, as alſo Moſes was faithful in all his houſe.* So that whatever the Father laid on Chriſt in the behalf of his people to make Reconciliation for them, and preſent them ſpotleſs in his Preſence, this he hath fully and faithfully diſcharged, as I have already ſhewn on this Subject.

Secondly, The Lord Jeſus hath a Truſt committed to him from his People: They commit the keeping of their Souls to him as to a faithful Redeemer, 1 *Pet.* 4. 19. Every believing Soul when he comes over to Chriſt firſt, doth depute, accept of, chuſe and entruſt the Lord Jeſus to be his Redeemer, and he undertakes the preſerving of him unto Glory; he that comes to Chriſt aright, takes him for his Wiſdom, Righteouſneſs, Sanctification and Redemption, 1 *Cor.* 1. 30. For ſo is Chriſt given and tendred by the Father, and ſo do Believers receive him, and entruſt him with their Souls, that they may be made righteous before God, have their Sins remov'd, and be preſented before the Father, without Spot or Wrinkle, *Eph.* 5. 25, 26. They truſt Chriſt for Sanctification, to be made truly, and in his time perfectly holy, as holy as God is holy, and as holy as God requires. They truſt Chriſt for Wiſdom, to be made Partakers of divine Light, to be made wiſe unto Salvation, to know all that God would have them, and that their Natures are capable to underſtand, and to have the Image of God perfected in them, which conſiſts in Knowledge as well as Righteouſneſs. They commit themſelves to Chriſt to be redeemed from every Evil,

Sin

Sin, or Danger, or whatever hinders their compleat Salvation: thus do Believers, take Christ, and surrender themselves up to him on these great and glorious ends, and thus did he undertake, when he gave himself by his Spirit to them, and therefore is called the Surety of the Covenant, as hath been already shewn, *Heb.* 7. 22. therefore 'tis said, *Eph.* 5. 25. to 28. That Christ gave himself for the Church, that he might wash it and cleanse it, sanctifie it and present it to the Father without Spot or Wrinkle or any such thing. This he undertook when he became a Mediator between God and them, 1 *Tim.* 2. 5. Now he is faithful in this also to all his Seed, *Heb.* 10. 23. He is faithful who hath promised, 1 *Joh.* 1. 9. He is faithful and just to forgive them, 2 *Tim.* 1. 12. *I know whom I have believed, and that he is able to keep that good thing I have committed to him against that day,* 1 *Thes.* 5. 24. 1 *Cor.* 10. 13. O Souls, you that have committed your selves to Christ in Truth, know that he is faithful, and will not fail you, but will certainly accomplish and make good all your regular Hopes and Expectations, he can loose nothing of all that the Father hath given him, *Joh.* 17. 12. Be sure, what Bargain soever he hath made with you, what Mercies soever he hath promised you, he will assuredly fulfil and keep touch to a tittle; he is the faithful Steward, and Advocate for his People.

Fourthly, The Lord Jesus is faithful to all the Relations he stands in to his people; Herein Fidelity appears in holding forth, and living up to those Duties of Relation in which a person stands to others; so *Sylvanus* is called a faithful Brother, 1 *Pet.* 5. 12. and *Tychicus* a faithful Minister, *Eph.* 6. 21. In this that they were true and just, in holding forth all the Duties of their Relation, Defectiveness, in which discovers Falseness and Treachery: but the Lord Jesus is faithful in all Relations to Believers; he fills them up, and answers

the end of them, now the Scripture sets forth the Union of Christ to Believers, by several Relations.

First, He is their Friend, *Isa.* 41. 8. *The seed of* Abraham *my Friend*, *Joh.* 15. 14. 15. *Ye are my Friends, I have called you Friends*, Joh. 11. 11. *Our Friend* Lazarus *sleepeth*. Now Christ is a faithful Friend to his people in holding forth all the Offices of true Friendship to them. As

First, Love, *Prov.* 17. 17. *A friend loveth at all times*, such a Friend is Christ to all his, many Waters cannot quench it, he loves his People when he hides his Face from them, when he speaks sharply to them, and severely rebukes them.

Secondly, To own his Friend in all places, times, and conditions, so *Jonathan* owned *David* in his greatest Dangers, when his Father sought his Life, when it was dangerous to appear for him, 1 *Sam.* 20. 28, 32. so Christ is not asham'd to own his People before God, men, *Matth.* 10. 32. *Whosoever shall confess me before men him will I confess before my Father's Face*, 1 Cor. 16. 22. *He reproved Kings for their sake, saying, touch not mine anointed, &c.*

Thirdly, Pity; *Job.* 6. 14. *Pity should be shewn from a Friend.* And in this is Christ faithful, he hath compassion on the ignorant, and those that are out of the way, *Heb.* 5. 2. He cannot hide his Eyes from his own Flesh; he is that good *Samaritane*, *Luke* 10. 33.

Fourthly, Counsel; *Prov.* 27. 9. *Ointment and Perfume rejoyce the Heart, so doth the Sweetness of a man's Friend by hearty Counsel.* Christ is called the *Counsellor*, Isaiah 9. 6. *He will guide his People with his Eye, and instruct them in the way they should go*, Psal. 32. 8. *Thou gavest thy good Spirit to instruct them*, Neh. 9. 20.

Fifthly, Adherence; *Prov.* 18. 24. *There is a Friend, that sticketh closer than a Brother*, 2 *Sam.* 16, 17. So the Lord Jesus he stands by his People in time of need, *Ps.* 50. 15. *Ps.* 91. 15. *Ps.* 44. 3.

Sixth-

Sixthly, Comfort; So *Job*'s Friends, *Job.* 2. 11. Came to mourn with him, and to comfort him, the Lord Jesus is faithful in this also, *Joh.* 14. 18. *I will not leave you comfortless*, Isa. 61. 2. *To comfort all that mourn.*

Seventhly, Communication of Secrets; *Jude*, 16. 15. *How canst thou say thou lovest me, when thy Heart is not with me?* Now the Lord Jesus Christ is such a Friend, he will open the very Secrets of his heart to his People, *Joh.* 15. 15. *I have called you Friends, for all that I have heard of my Father I have made known unto you.* Psal. 25. 14. O the secret Mysteries of the Gospel, he discloseth to his faithful People, that walk much with him, *Joh.* 14. 21, 23.

Lastly, Supply of wants, *Prov.* 17. 17. *A Friend is born for Adversity.* So *Paul* tells the *Thessalonians* of his friendly respects to them, 1 *Thes.* 2. 8. A true friend is ready to impart any thing for his Friend; so *Jonathan* stript himself to his Girdle, and Bow, and Sword, for *David*, 1 *Sam.* 18. 4. Christ is such a Friend as will supply all the Necessities of his people, *Phil.* 4. 19. *My God shall supply all your need*: Such a Friend he was to *Jacob*, *Gen.* 48. 15. *The God which fed me all my Life long.*

Secondly, He is faithful as a Brother, for in this Relation also doth he stand to his people, *Joh.* 20. 17. *Go to my Brethren, and say to them, that I ascend to my Father, and your Father, to my God and your God.* Christ and Believers have all one Father, though in a different way, Christ the natural, Believers the adopted Children of God. Now as he stands to them in the Capacity and State of a Brother, an elder Brother, so his Fidelity consists in a faithful Discharge of the Duties of such a relation. As,

First, One Duty is Love; All the Saints stand in the relation of Brethren one to another, and so are obliged to mutual Love, 1 *Joh.* 3. 10. Christ fulfills this duty to his people, he loves them as himself, *Eph.* 5. 25. perfectly with the same love with which the Father loves him, *Joh.* 15. 9.

Secondly, Another brotherly duty is Pity; 1 *Pet.* 3. 8. *Having Compassion one of another, love as Brethren, be pityful*: So Christ can truly say as *Esther* did of her Kindred, *Esther* 8. 6. *How can I endure to see the Evil that shall come unto my People, or how can I endure to see the Destruction of my Kindred?*

Thirdly, Unity is the duty of Brethren, *Psal.* 133. 1. *Behold how good and pleasant is it for Brethren to dwell together in Unity*, so is the Lord Jesus one with his people: This he dyed for, *Joh.* 11. 52. This he prays for, *Joh.* 17. 21.

Fourthly, Another brotherly duty is Peace, *Gen.* 13. 18. *Let there be no strife betwixt me and thee, and betwixt my Herdsmen and thy Herdsmen, for we be Brethren.* So Christ labours after peace for his people, and with them, *Jo.* 16. 33.

Fifthly, Acknowledgment is another duty of Brethren, So Christ, *Heb.* 2. 11. *He is not asham'd to call them brethren.*

Lastly, visiting one another, and taking hold of Opportunities to enquire the welfare of each other, and communicate Refreshments. Thus did *Moses*, *Acts* 7. 23. He visited his Brethren, and so doth Christ his People, he gives them special Accesses by his Spirit, he leaves them not comfortless, but will come unto them, *Joh.* 14. 18.

Thirdly, As a husband to his Spouse, is Christ faithful to his People, *Isa.* 54. 5. *Thy Maker is thy Husband*, 2 *Cor.* 11. 2. *I have espoused you to one Husband*, Hos. 2. 19. 20. *I will betroth thee unto me in Righteousness, loving Kindness, and Faithfulness.* Now Christ performs all the Offices of a tender Husband to them.

First, In loving them as himself, *Eph.* 5. 25. *Husbands love your Wives, as Christ also loved the Church, and gave himself for it.* Now I shall give you eight Proofs of Christ's great love, as a husband to his People.

First, His high Valuation of them, he esteems them beyond all the World besides, nay above Heaven it self; he could leave the Heaven of Heavens to seek after, and to save

save them, and Mansions of Glory to come down, and betroath them: he despised all the offer'd Pleasures and Grandure of the world, when proposed to divert his Love from them, *Matth.* 4. He sets forth their excellencies by terms of greatest worth, he calls them his Treasure, *Exod.* 19. 15. A Kingdom of Priests, *vers.* 6. His Jewels, *Mal.* 3. 17. *Cant.* 1. 10. *Thy Cheeks are comely with Rows of Jewels, thy Neck with Chains of Gold.* Cant. 2. 2. *As the Lilly among Thorns, so is my Love among the Daughters*: He terms them, a *Fountain of Gardens, an Orchyard of Pomegranates*, Cant. 4. *The only one of her Mother, the choice one of her that bare her.* These high Characters the Lord Jesus gives his Spouse, shews the wonderful account he makes of her.

Secondly, His costly purchase of them, he sold himself to redeem them, *Eph.* 5. 25. 1 *Pet.* 1. 18, 19. He parted with all his Glory, Treasures, Peace, Pleasures, Strength and Life to procure a people to himself, had not his love been infinitely great to all his Seed, he would never have bought them at so dear a rate, 1 *Cor.* 6. 20.

Thirdly, His great Endurings for them; *Jacob* tells us of some Hardships he underwent to gain *Rachel*, *Gen.* 31. 40. 41. But these are nothing to Christ's Endurings for his Spouse: he bore infinite Torments for her, all the Wrath and Vengeance of a consuming Fire, which all the Sins of Believers did merit; he bore temporal Troubles, Wants, Weariness, Pains, Shame, Death it self, with whatever the damned in Hell bear to all Eternity, that did he endure, to get a Spouse among the condemned Sons and Daughters of men.

Fourthly, His amorous Treatments of them, and endearing Converses with them; see the Exuberancy of his Affection, breathing out at his Lips to them, *Cant.* 4. 1. to *vers.* 6. *Behold thou art fair my Love, behold thou art fair, thou hast Doves Eyes, &c.* ver. 7. *Thou art all fair my*

Love, there is no spot in thee. Cant. 2. 10. *Rise up my Love my fair one, and come away*; chap. 4. 8. *Come with me from Lebanon, My Spouse, from Lebanon.* vers. 10. *How fair is thy Love, my Sister, my Spouse, how much better is thy love than Wine*, chap. 6. 4. 5. *Thou art beautiful my Love as Tirzah, turn away thine Eyes from me, for they have overcome me.*

Fifthly, His large Gifts and dowry to them; he gives himself, his Spirit, his Purchase, his Laws, his Promises, his Love, Life, Light, and his Kingdom, as I have already shewed; and this doth discover his large Affection to them.

Sixthly, His impatient longing after them, shews the Greatness of his conjugal love to them; *Cant.* 2. 14. *O my Dove that art in the Clifts of the Rock, in secret places of the Stairs, let me see thy Countenance and hear thy Voice,* Jer. 3. 14, *Turn O back-sliding Children, for I am married to you.* He stands at the door, knocking with the dew of the night on his locks, saying, *Open to me my Sister, my Spouse, my Love, my Dove, my Undefiled, Cant.* 5. 2. He is troubled when he cannot see them, and they will not come unto him, that he might give them life.

Seventhly, His wonderful Complacency in, and rejoycing over them, he is well pleased with; he rests in his love over them, *Zeph.* 3. 17. He takes them for his only Portion, Seed, and Travel of his Soul, wherein he is satisfied: *And as a Bridegroom rejoyceth over his Bride, so shall thy God rejoyce over thee,* Isa. 62. 5. *For the Lord delighteth in thee, and thy Land shall be married*, ver. 4.

Lastly, His utter Inability to part with them, proves his great love to them; *Hos.* 11. 8. *How shall I give thee up O Ephraim?* Isa. 49. 16. *Behold I have graven thee upon the Palms of my hands*, and vers. 15. *A Woman may forget her sucking Child, but I cannot forget thee.* Nay he sets them as a Seal upon his Heart, *Cant.* 8. 6. You must pluck out his Heart before you can make him consent to let his

Spouse

Spouse go, *Joh.* 10. 28. *None shall pluck them out of my Hands.* That's the first Testimony of his conjugal Faithfulness, his Love to all his people; 'tis a constant Love, *Joh.* 13. 1. *Having loved his own that were in the World, he loved them to the end.*

Secondly, His Cohabitation with them; this is another part of the Husbands duty to his Spouse, 1 Pet. 3. 7. *Ye Husbands dwell with them according to Knowledge*, such is the Fidelity of Christ to his, that he takes up his abode with them, *Joh.* 14. 23. and walks with, and dwells among them, 2 *Cor.* 6. 16. He doth not give them a transient Visit, and look upon them now and then; however he may sometimes appear a stranger, and draw a Curtain over the light of his Countenance; yet he doth not change his Habitation, but takes up his rest in *Sion*, and dwells there, *Psal.* 132. 13, 14. *Heb.* 13. 5. *He will never leave them nor forsake them.*

Thirdly, his affectionate and intimate Converse with them, proves his conjugal Fidelity; he keeps up Intercourse with them; Christ in Heaven maintains correspondence with his people on Earth, *Exod.* 25. 22. *There will I meet with thee, and commune with thee, above the Mercy Seat*; that is, In my Ordinances and Appointments, I will open my heart to thee, tell thee my Love, and impart to thee my Secrets, 1 *Joh.* 1. 3. Our Fellowship is with the Father, and his Son Christ Jesus, and this Communion is maintained by the Spirit, *Joh.* 16. 13. 14. *When the Spirit of Truth is come, he will guide you into all Truth*, &c. *For he will receive of mine, and shew it unto you.* 'Tis a notable Scripture, and as much as if Christ had said, I go to Heaven, my personal Presence shall be in Mansions of Glory, but I will send my Spirit and he shall reveal the deep things of God, communicate my mind unto you, and concerning you.

Fourthly, His tender Sympathy with them; *In all their*

Afflictions he is afflicted, Isaiah 63. 9. He soon feels their Troubles, he that toucheth them, toucheth the Apple of his Eye; *Saul, Saul, why persecutest thou me*, Act. 9. 4. and therefore the Sufferings of the Saints are called the (ὑστερήματα) the after Sufferings of Christ, *Col.* 1. 24. What is done to them he reckons as done to himself. And he doth not only feel their Afflictions, but bear their Burdens for them, *Psal.* 55. 22. *Cast thy burden on the Lord, he will sustain thee*; yea he helps and relieves them under all their Afflictions, *Psal.* 50. 15.

Fifthly, His patience towards them, shews his Fidelity as a husband; 'tis riches of patience and long-suffering that the Lord doth exercise towards his every day, *Rom.* 2, 4.

Sixthly, His gracious Indulgence towards them, covering their Imperfections, and pardoning their Offences is another thing his conjugal Relation to his People, obliges him to, and this he is faithful in; he puts Honour upon the uncomely parts and carriages of his People, by cloathing them with the covering of his Righteousness, *Rev.* 3. 18. He calls upon his people to put on their white Rayment, that the shame of their Nakedness do not appear: He puts up many a wrong for them, and passeth by many a weakness in them, concealing their Imperfections from the view of others, and all because he loves them, and they are his *Hephzibah's*.

Seaventhly, His Care of them demonstrates his conjugal Fidelity to them, 1 *Pet.* 5. 7. His Eyes are always upon them, from one end of the year to the other, *Deut.* 11. 12. *Commit thy way to the Lord, trust also in him, and he shall bring it to pass*, Psal. 37. 5. Upon him is the care of all the Churches, and of every Saint, yea of all their Concerns, even their very hairs. He cares for their Bodies, their Souls, their Families, their names, their Comfort, and their Profit: he will not leave them comfortless, nor suffer them to be tempted above what they are able, he will

will provide all things they stand in need of, *Isa.* 46. 3. 4. *Psal.* 65. 9. and if he withholds these lower things from them here, he prepares some better thing for them, both here and hereafter.

Eighthly, Protection of them from their Evils and Dangers; this is a Husbands duty to be a covering for his Spouse, and a Screen to her from Injury, *Gen.* 20. 16. So Christ he carries his as on Eagles Wings out of the reach of their destroying Adversaries, *Deut.* 32. 11. *Exod.* 19. 4. *Deut.* 33. 27. *The eternal God is thy Refuge, and underneath are everlasting Arms. He will keep the Feet of his Saints*, 1 Sam. 2. 9. And be a little Sanctuary to them in all places.

Lastly, His cleaving to them for ever, and being one Flesh with them, 1 *Sam.* 12. 22. *For the Lord will not forsake* his people; he is a present help to them; in time of Trouble always with them, never unmindful of them and their guide unto death, *Psal.* 48. 14. Yea in Death and to all Eternity, he will be their Life and Salvation; here death determines the Capacity of the most faithful Husband, but Christ will accompany his Spouse, and be a Salvation in and beyond the Grave.

Fourthly, As a head is the Lord Jesus Christ faithful to his people; That is, another Relation in which Christ stands to believers, *Col.* 1. 18. *He is the head of the Body, the Church*, &c. He is compleatly furnished with all Excellencies and Fullness for that end, to be the head of his Body the Church, both as to natural and purchased grace; As God he is eternal, and so hath all sufficiency in him; *Before all things*, and is their Maker and Preserver, and as man, he is *the first-born from the dead*, and by his death hath purchased a Mediatorly Sufficiency to be the head of, and to preside his Body, and perform all the Offices of Headship to it, as to Honour, Government, and Influence: And he hath not only a Fitness to be a head to his Church, but a Right too; for the Father hath given him to be

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the Head over all things to his Church, *Eph.* 1. 22. Gave, (*Dans*) *constituit*, saith *Zanchy*, he appointed him and parted actually with him, and made him over to the Church, to the whole body of Believers, and to every single person, to their use, intent, and purpose, that he should be a Head to them, a true head, a perfect head, an only head, and an eternal head: Now in this Relation is Christ faithful also, answering the ends, filling up the place, and discharging the Offices of it. Now in this headship of Christ are six things wrapt up.

First, Counsel and Wisdom; In him are all the Treasures of Wisdom, *Col.* 2. 3. All that Light and Knowledge which is needful to make his people wise to Salvation; all that Wisdom which is requisite to repair the lost Image of man, and all that Wisdom which may render him exceeding excellent, and glorious; for in him is the excellency of Knowledge, *Phil.* 3. 8. And all this Counsel he stands engag'd to impart to his people, as they are able to bear it, *Eph.* 1. 8, 9. *Wherein he hath abounded towards us in all Wisdom and Prudence. Wherein*, that is, *Qua gratia*; By which Grace, saith *Zanchy*, *He hath abounded towards us*; that is, hath made us to abound in So the *Scholiast* and *Erasmus*. He hath plentifully imparted to us; hence 'tis ensured to all that truly seek it of God, *Jam.* 1. 5. He will tell them what to do in all cases, as Christ did to *Cornelius* by *Peter*, *Acts* 10. 6. He hath all Wisdom in him, the stone on which is seaven Eyes, *Zach.* 3. 9. and will be in every Difficulty and Danger with them. *As* Moses *said to* Hobab, *we are to encamp in the Wilderness, but thou mayest be unto us instead of Eyes*, Numb. 10. 23. So he hath engaged to guide them continually, *Isa.* 58. 11. *Deut.* 1. 33. He is as Eyes to them, where they are in a Land of Pits and Deserts, to guide them in the Wilderness Journeys, while they are searching out the Land of Glory.

Secondly, Care; His Eyes and his Heart are on them continually, 2 *Chro.* 7. 16. He is measuring *Jerusalem*, to

see

see what is the Length thereof, and what is the breadth thereof, that she may be built, *Zach.* 2. 2.

Thirdly, Conduct is the Office of a Head; It ought to lead and dispose of the body and all it's Members to their several Offices. So the Lord Jesus is given to his Church, for their Leader as well as Commander, *Isa.* 55. 4. *chap.* 48. 17. *I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way thou shouldst go.* 'Tis in the Original, making or causing thee to walk; he doth not only shew them the way, but leads them by the hand, and helps them to go, as, *Hos.* 11. 3. *Deut.* 32. 12. *So the Lord alone did lead them.* Christ undertakes to conduct his people thorough the World unto Glory.

Fourthly, Government is another act of Headship, *Mic.* 2. 13. *Their King shall pass before them, and the Lord on the head of them*: that is, The Lord shall be their Governour and General, *Isa.* 9. 6, 7. *The Government is upon his Shoulders*, Heb. 3. 16. He is the Son over his house, to rule and govern it, and this he doth, by making righteous and perfect Laws, and Rules, thereby to govern his Church, *Matth.* 28. 20. *Acts* 1. 2. *Heb.* 3. 1, 2, 3. And by governing and subduing the Hearts and Wills of his people unto them, *Psal.* 110. 3. 2 *Cor.* 10. 5.

Fifthly, Influence; This comes from the Head; all animal Influence for Subsistence, Motion, guiding and action come from thence; in the Head are all the Senses and Intellectuals exerted for the use and Service of the Body, so is the Lord Jesus the head of all vital Influences, to the whole Church and every part of it, *Psal.* 87. 7. *All my Springs are in thee*, Joh. 15. 4. *As the Branch cannot bear Fruit, except it abide in the Vine, no more can ye, except ye abide in me*, Col. 3. 3, 4. chap. 2. 19. Believers can no longer live, than Christ becomes a quickning Spirit to them; he alone animates their Souls to every good work, anoints their Eyes, and causeth them to see, regulates their Palate, and maketh them to tast the Sweetness of spi-

ritual

ritual things, open their Ears to discipline, causeth them to feel the Weightiness of Sin, and to smell a sweet savour in his precious Ointments.

Lastly, Ornament; The head is the beauty of the Body, if that be removed, the Body is but a deformed lump; Christ is the Believers Excellency and Glory, he hath the preheminence in all things, *Col.* 1. 18. And his glory is the Glory of the body, 1 *Cor.* 12. 24. All the Saints Excellencies are in and from him, *Psal.* 68. 34. *Psal.* 89. 17. *For thou art the Glory of their Strength,* 'tis through his Comeliness they are perfect, *Ezek.* 16. *ver.* 10. to 14.

Fifthly, Christ is faithful in the acts of distributive Justice, and renders to every one their Due, *Psalm* 62. 12. *Thou rendereſt to every man according to his Work.* There is a legal and evangelical Debt; legally, There is nothing due to the Children of men, but Wrath and Tribulation, *Rom.* 2. 9. But Evangelically all the Believers Rights are due on the account of Christ. So that all what Christ hath purchased, or the Father promised to Christ, is due to his Seed; so that Mercy, Grace, and Glory is as much the Believers due, as Death and Vengeance is the Sinners, on the score of his Sin, 2 *Thes.* 1. 6. 7. Therefore the Justice of Christ is laid to pawn for the pardon of Believers Sins, upon their penitential Confession, 1 *John* 1. 9. This is the great Error of troubled Souls, that they make their Worthyness or Unworthyness the Standard and Measure of all their Expectations; this is the Impotency the violated Law of God hath left on fallen man, that they cannot get over *Mount Sinai,* nor see the Righteousness of Christ, and the Equity of Salvation upon his account; for their Sins and Unrighteousnesses do so hang in their Eye, that they cannot see themselves righteous in the Righteousness of another; This Tang of a legal Spirit is a malady-Grace, is long a curing in Saints them-

themſelves; the want of which robs Chriſt of the Glory of his Grace and Righteouſneſs: But know O Believers, the Lord Jeſus would be unfaithful if he render not to thoſe that live on him for Sanctification and Salvation all that he hath promiſed in the Goſpel, and hath dyed to purchaſe for them; but this cannot be as you have heard abundantly, that the Lord Jeſus is faithful in acts of Remuneration; he cannot keep back anothers due, who would have all men to render to others their due: But all that God hath made over in the new Covenant to Believers, is their due, and therefore will Chriſt render it in it's ſeaſon. And thus have I opened and proved this glorious Excellency of the Lord Jeſus, even his Faithfulneſs; it remains now, that we make ſome Improvement of it.

Uſe 1. How great then is the Sin of all thoſe that will not credit the Faithfulneſs of Chriſt; there are none that periſh under the Miniſtery of the Goſpel, but ſtumble at this ſtumbling block; they do not judge God faithful, nor believe the report given of Chriſt, *Iſaiah* 53. 1. Though Chriſt be manifeſtly held forth to be a perfect Saviour, yet few will believe in him; not one of a hundred (ſays *Calvin*) that hear Chriſt dayly will yet believe in him: you know it Sinners, you may ſafely adventure your Souls on Chriſt, he cannot lye or fail you: you have the whole word of God for your Aſſurance, all the Scriptures teſtifie of him, *John* 5. 39. *Acts* 18. 28. You have the Evidences of Chriſt's Faithfulneſs in his ſtate of Humiliation, he did and ſuffer'd all things written of him, *Luke* 18. 31. He fulfill'd all Righteouſneſs, *Matth.* 3. 15. His Death, Reſurrection, and Aſcenſion, prove him faithful in all things tending to purchaſe Salvation. You have the Teſtimony of others, who have found Chriſt faithful, 1 *John* 1, 1, 2. All the Saints on Record

record are witnesses of Christ's Fidelity. Nay, you your selves have found him faithful hitherto; how often hath he made good his Promises to you, when you have called upon him, and trusted in him for outward Mercies. You trust other things that are unfaithful, and yet will not believe in Christ: You trust your own Hearts, and they are deceitful, *Jer.* 17.9. You trust in men, and yet they are a lye, *Rom.* 3.4. You trust in Creatures, and yet they are vanity, *Eccles.* 1.2. You know, without Faith you must perish to all Eternity, and yet will not believe in him.

Use 2. Then this reproves the People of Christ for their injurious Thoughts of him, *Joh.* 1.11. *He came unto his own, and his own received him not.* This is an aggravation indeed, that Christ's own People, such as have professed him, chosen him, commended him, and born witness of him, and yet will not adventure their All upon him. O, this secret Jealousie of Christ is a fearful Sin. This was that our Lord reproved in *Thomas*, *Joh.* 20.5. So *Joh.* 14.11. *Believe me, that I am in the Father, and the Father in me, or else believe me for the Works sake.* O the Questions and Doubts that Souls have about the fulfilling of Promises! how loth they are to trust Christ further than they see him.

Use 3. This should humble Christians, for their great unfaithfulness. Alas! how few are found faithful amongst the Saints this day! How may we complain with the Psalmist, *Psal.* 12.1. *The godly man ceaseth, and the faithful fail from among the children of men*: and Christ seems to Quere, where he may find a faithful Steward, *Luk.* 12.42. And *Paul* says, *I know no man like minded to Timothy, who so faithfully and naturally careth for your state.* O the falsness of Professors, to the Lord Jesus, and one another! How rare is it to find one that makes Conscience of Promises and Profession? one that is faithful to his Trust, to his Word, to his Relation-duties, and in distributive Justice. O, Christians, Mourn over your great unfaithfulness to God, and men; to those Souls you are concern'd in: Your unfaithfulness

fulness to your Children, Servants, and Neighbours; how little have you done for them to this day? Some of you are Parents, and Masters, but where hath been your Industry in your Families, in teaching, reproving, and labouring to save the Souls of those committed to you? The Lord lay not the neglect of this to your Charge, now being in the Blood of your ignorant, prophane, perishing Families, Children or Servants, on your Head. I must tell you, Friends, it will be dreadfully heavy to bear the Blood of Souls, at the Judgment-seat of Christ: and yet, I fear, without Repentance, is like to be the case of some that now hear me, who have been unfaithful to the Souls of their Relations, Husband, Wife, Children, and Servants; who have been too furious in reproving their Faults towards them, but scarce ever reproved their Sin against God. Who can hear their Children and Servants swear, take God's Reverend Name in vain, and see them prophane Sabbaths, and spend Sacred time in Debauchery and Idleness, and scarce ever check them; that can suffer them to lye in Ignorance, and ready to perish for want of Knowledge, and never labour to catechize and instruct them in the knowledge of Salvation. This is a lamentable case, and will appear so, when these Parents and Masters shall appear before God, with their garments all gor'd and stain'd with the blood of their Families. O cruel Masters, and Parents, that will be tender of a Horse or a Dog, to feed them, and secure them from want, but can endure to see your children and Servants perish for want of knowledge.

Use 4. Here's Comfort to Believers: Is the Lord Jesus Faithful, then be of good cheer. For,

First, All the Promises of God shall be made good to you in due season: He will not suffer a word to fall to the ground of all that good he hath spoken concerning you, 1 *Sam.*3.19. *Isa.* 55.11. 2 *Cor.* 1. 20. *Numb.*23.19. Then you cannot do too much for God, you can't be un-

undone for him; your Souls are ſafe, your beſt Intereſts are ſecur'd, and all that God ſees fit for you, is beyond the reach of Men and Devils.

Secondly, All the truſt committed to Chriſt for you, ſhall be made good: He will perform it to a tittle: The Father hath intruſted your Souls, your Graces, your Comforts, your Names, your Supplies, your Strength, your Intereſt, your Peace, your Welfare, and your Glory, with him, who is faithful, and cannot wrong you. O Believers, if he will not ſuffer men or Devils to do you harm, ſurely he himſelf will not wrong you, *Pſal.* 105.14.

Thirdly, All your Relation-Rights ſhall be made good to you: Look what is due to you from the Lord Jeſus, as your Friend, as your Brother, as your Husband, and as your Head, ſhall be made good to you.

Fourthly, All that is due to you upon the ſtricteſt terms of the Goſpel, ſhall be communicated to you; All that Chriſt hath purchaſed, or God hath promis'd, you ſhall have in due time; Chriſt can defraud no man, *Luk.* 12.42.

Fifthly, Here's Comfort to you under all the wrongs you meet with on Earth, that you have a faithful Friend in Heaven: Here the beſt of men are a Lye, they are not what you conceive them to be, they don't anſwer the expectation you have from them: But Chriſt will never fail you of that Truſt you have repoſed in him; he will be infinitely better but cannot be worſe than your expectations.

Uſe 5. Let this exhort, firſt, Sinners: If Chriſt be ſo faithful, O then chuſe him for your Friend: The fidelity of your preſent Friends cannot be compared with Chriſt.

Secondly, Believers, Truſt in Chriſt; Commit your Souls, and all your Concerns to him; Learn faithfulneſs from him; and labour to be like him in your fidelity to God and Men. So much of the firſt Branch, concerning Chriſt's Perſonal Riches.

CHAP.

CHAP. XVII.

Shewing that Chriſt is become a Purchaſer in the behalf of Believers; How he hath made this Purchaſe, and what he hath purchaſed.

I Now come to the Second Branch of Chriſt's Unſearchable Treaſure, which is his purchas'd Riches: Thoſe Treaſures which he hath as Mediatour procured for all that come unto him. And in the proſecution of this, I ſhall ſhew,

1. *That the Lord Jeſus became a Purchaſer in the behalf of his People.*

2. *How and by what means he made this Purchaſe.*

3. *What he hath procured by this Purchaſe.* And in this I ſhall uſe what brevity I may, having ſpent a greater time already on this Subject than I intended.

First, The Scriptures do hold forth the Lord Jeſus to be a Purchaſer: One that hath bought and procured great and glorious things by a Price. *Acts.* 20. 28. *Feed the Flock of God which he hath Purchaſed with his own blood*: (περιεποιήσατο) that is, which he hath acquired or gotten to himſelf to be a peculiar People, by the blood or cruel bloody death of his Son. So *Grotius*. So Heaven is called the purchaſed Poſſeſſion, *Eph.* 1. 14. *Until the Redemption of the purchaſed poſſeſſion*: (εἰς ἀπολύτρωσιν τῆς περιποιήσεως) 'Tis

exceeding ſignificant in the Originall, both words being near of a ſignification, until or to the purchaſing of the purchas'd, ſo 'tis in the words; ἀπολύτρωσις ſignifies a Buying or ranſoming by a price, yea a full ſum, ſo much as the worth of the thing requires: As priſoners are redeemed by a full price: So *Eraſmus* and *Aretius*. It ſignifies alſo a full and compleat Redemption, as the Prepoſition ἀπὸ implies, being added to the Primitive λύτρωσις: & (περιποίησις) as I have ſhewn is an obtaining by purchaſe, or an aſſerting or vindicating a thing to be ones Propriety by right and purchaſe, which fully proves Chriſt to be a Purchaſer, ſo 1. *Theſ.* 5. 9. *To obtain Salvation by our Lord Jeſus Chriſt* (εἰς περιποίησιν) to the getting or purchaſing of Salvation by Chriſt. So 1. *Cor.* 6. 20. *Ye are bought with a Price.* (ἠγοράσθητε γὰρ τιμῆς.) The word is a buying in the Market or publick place, by paying the price demanded. So that theſe expreſſions fully Prove Chriſt to be a Purchaſer, one that hath procured great things by buying them at a Price.

Secondly; *How and by what means hath Chriſt procured and purchaſed theſe great things.*

Firſt; By giving himſelf in the room and ſtead of fallen Man, to procure their Atonement and Salvation. *Eph.* 5. 25. *As Chriſt loved the Church, and gave himſelf for it:* (παρέδωκεν) He delivered over himſelf freely, and knowingly. To what? See *Ver.* 2. *For an Offering and Sacrifice to God for a ſweet ſmelling ſavour,* (προσφορὰν καὶ θυσίαν.) The firſt word ſignifies any Sacrifice, the ſecond a bloody Sacrifice, ſaies *Zanchy*:

So

So Christ made over and delivered up himself to this end to become a bloody Sacrifice for his People, and to fulfil the Fathers Terms for the saving of all that come to him. This he did considerately and willingly: *Heb.* 10. 7. This was according to the agreement betwixt the Father and the Son. *Isa.* 49. *ver.* 2. *to* 10.

Secondly; By a perfect and perpetual Obedience of all those Laws that were or are required of us in order to our holiness and Salvation, and by a subjection to, and Obedience of the special Law of a Mediatour: This hath two parts.

First; His Obedience of what was required of Man by any Law: By the Law of Nature, or by any Instituted Law, either Moral, Ceremonial, or Judicial: All this did Christ submit to and perfectly obey as in the stead of all Believers; *Mat.* 3. 15. *It became him to fulfill all Righteousness.* Whatever holiness or Obedience was required of Man in the state of Innocency, or since his fall. And therefore 'tis said, *Gal.* 4. 4. He was made under the Law, as a Man or Minister, bound by his own consent to the full Obedience of it.

Secondly; His obeying all those things that were required of him as Mediatour, *Phil.* 2. 7. That he should make himself poor, and of no reputation, and take upon him the form of a Servant (ἑαυτὸν ἐκένωσε) He emptyed himself of his Glory: He stript himself of all his royal robes, and made himself of no account. This was not required by any Law natural or positive, but by the Law of a Mediatour. Again he humbled

himself to the death, *Phil.* 2. 8. He had power or liberty, absolutely considered, to lay down his life or not to do it; but with respect to his Mediatorship he had a Commandement to lay it down, *Joh.* 10. 18. Further, 'Twas by this Law Christ was bound to do all that he did for his People. *Joh.* 17. 19. *Only for their sakes sanctifie I my self.* So *ver.* 9. *I pray for them, I pray not for the World.* So he was not to strive or open his mouth, but patiently to bear whatever was laid upon him. *Isa.* 42. 2. *Isa.* 53. 7. *Mat.* 12. 19. And by this Obedience of Christ are believers made righteous, *Rom.* 5. 18, 19. For this is necessary to Salvation, that the Commandements be kept, *Math.* 19. 17. And the Law fulfilled, *Math.* 5. 17.

Thirdly; By his suffering all things we were liable to by the first transgression, or any actual Sins flowing from it, *Phil.* 2. 8. This he did in all the sufferings of his Life; and at his death, he bore the sins of believers for them, 1. *Pet* 2. 24. *He was wounded for our Transgressions. Isa.* 53. 5. 2 *Cor.* 5. 21. And became a Sacrifice to God for Sin. *Isa* 53. 10. *Heb.* 9. 26. The end of which was atonement, *Heb.* 2. 17. He also paid the price that God demanded for their deliverance. 1 *Cor.* 7. 23. *Ye are bought with a price.* 1 *Pet.* 1. 17, 18. *Math.* 20. 28. *He gave himself a ransom for us.*

Lastly, By his Intercession Christ compleats his Purchase, and carries on the salvation of his people. *Rom.* 8. 34. *Who is he that condemneth? it is Christ that dyed, yea rather is risen again, who is also at the right hand of God and maketh Intercession for us.* Though by this he doth not purchase

purchase for his people, yet he doth procure and apply mercy to them: As I have largely shewn already, therefore shall wave it now.

Thirdly, *What are those great and glorious things which Jesus Christ hath procured by his blood?*

First, He hath purchased Believers themselves unto God. *Acts* 20. 28. *Feed the Flock of God which he hath purchased with his blood.* Rev. 5. 9. *For thou wast slain, and hast redeemed us unto God by thy blood.* Every saved soul is part of Christs purchase: They are set apart for God. *Psa.* 4. 3. A peculiar People to God. 1 *Pet.* 2. 9. Though the Father hath ordained them to life, yet they are not actually his till purchas'd by Christ. Hence it is that Believers Conversion, is not casual or dependent upon Men or means, but is the effect and fruit of Christ's blood purely designed, and unavoidably perfected by Redemption-grace: And hence also their Salvation is sure, being founded on the purchase of Christ. As sure as Christs blood cannot be spilt in vain, so sure shall every Believer have his Salvation perfected, because it depends upon the Obedience, Merit, and Suffering of Christ: Hence also all the Means of Salvation and the Efficacy of them are certain to believers, *Eph.* 4. 8.

Secondly, He hath Purchased pardon of Sin, and peace with God. *Col.* 1. 20. *Having made peace by the blood of his Cross*: *Chap.* 2. 13. *Heb.* 8. 12. *Rom.* 5. 1. There is a full Pardon of Sin, of all the sins of believers, and of every believers, purchased by the blood of

Christ. Here are four things I shall speak to.

First; That there is a full Pardon of sin procured; The Scripture sets this forth by clear and pregnant arguments, and by several terms that leave no room for the least Suspition to the believing Soul. 'Tis called sometimes Remission of Sin, *Luke* 24. 47. *And that Repentance and remission of sins should be preached in his Name*: (ἄφεσις) it signifies Dismission or Releasing. All unchanged Souls are in Debt to God, bound over to wrath, and laid up in Prison, but by Jesus Christ there is a discharge of this Debt procured, the bond Cancell'd, the Prison opened, and the Sinners set free, *Isa.* 61. 1.

Sometimes 'tis call'd not imputing sin, not laying it to the sinners charge, *Psa.* 32. 1, 2. *imputeth not iniquity*; that is, doth not charge, and reckon it, and lay it on his account: As a Merchant that sends his Bill to his Debtour, and charges several sums upon him: 'Tis true every Believer is a Debtor in himself, but God chargeth the Debt on another, and not on them.

Sometimes 'tis termed a covering or hiding of sin, not from the sinners, but from Gods judicial Eye; *Psal.* 85. 2. *Thou hast forgiven the iniquity of thy people, thou hast covered all their sin.* Psal. 78. 38. *He being full of compassion forgave their iniquity.* [*Caphar*] to cover or conceal; from this Root is derived *Capporeth*, the covering of the Ark or Mercy-seat, in which was the Law or knowledge of sin, but by the blood of Christ was covered or purged away.

Sometimes 'tis expressed by not remembring

sin

ſin any more; *Jer.* 31. 34. *I will remember their ſin no more*; I will be propitiouſly merciful, or pacifiedly favourable to their ſins, and their ſinful errours and unrighteouſneſs will I remember no more; or I will not remember them again: Here are two Negatives which make the denyal the more vehement. 'Tis an alluſion to men that forgive and forget, and it ſignifies that God will not upbraid or reproach them with them any more: hence *Paul* challengeth all the world to lay any thing to the charge of Gods Elect, *Rom.* 8. 33.

Further, 'tis ſet forth by a taking away of ſin; *Exod.* 34. 7. *Forgiving iniquity, tranſgreſſion and ſin.* The word in the Original is, lifting up or taking away all ſorts of ſins and iniquities.

Again, 'tis ſignified by blotting out of ſin, ſo that it ſhall never be ſeen more; *Iſa.* 43. 25. *I even I am he that blotteth out thy tranſgreſſions*: Like the Merchant when the debt is paid croſſeth the Book, throws Ink on it, blots it out, that it may not be read any more; ſo God the Father caſts the blood of Chriſt on a Believer's ſin, and blots it out, ſo that Juſtice can lay no more to their charge.

Again, 'tis called a caſting of ſin behind his back, *Iſa.* 38. 17. He doth remove them out of his ſight as far as the Eaſt is from the Weſt, *Pſ.* 103. 12. He will caſt all their ſins into the depth of the Sea, *Mic.* 7. 18, 19. O the latitude of Believers pardon, and the full diſcharge of all their ſin! Sometimes God ſeems to be throwing off his people, and giving them a final farewel; but, oh! he returns again, and caſteth their ſins,

(not them,) into the depth of the Sea, where they shall be certainly drowned as the *Egyptians* were, never to be seen more.

Thus you see there's a full pardon procured for God's people, not the least ground for a Question left to them.

Secondly, There is not only a full pardon procured, but a pardon of every sin. All the sins of Gods people are forgiven: *Col.* 2. 13. 14. *Having forgiven you all trespasses, blotting out the handwriting:* that not one debt may be seen; as a Book or Bill that is blotted out can be never more sued against one: 1 *Joh.* 1. 7. *The blood of Christ cleanseth us from all sin.* *Jer.* 50. 20. *The iniquity of* Israel *shall be sought for, and there shall be none; and the sins of* Judah, *and they shall not be found, for I will pardon them whom I reserve:* The most cruel Enemy upon the strictest search shall not find one; they shall be all forgiven. And indeed if Grace be free, there is the same reason why all shall be pardoned as well as one. And if the grace of God bring salvation then all must be forgiven or none: And the same blood of Christ can as well pardon all as one. For if the blood of Christ be the blood of God, then 'tis of an infinite value, and can as easily blot out every sin as one sin; and as well discharge Talents as Pence. *Ezek.* 18. 22. *Large Deus peccata veniam non dividendo dabit. Aut nihil aut totum dabit.*

Thirdly, This pardon of sin is procured for repenting Believers, and for all of them: *Acts* 10. 43. *To him give all the Prophets witness, that through his name whosoever believeth in him shall receive*

teive remission of sins: Acts 13. 38. *chap.* 26. 18. Faith is necessary to pardon, because it takes off all self-righteousness, and all pretences of merit. Faith carries the soul off to a dependance on another for righteousness and salvation. Faith is a self-denying Grace, and expects all upon the account of the Promise. Believers, and every Believer, have their sins pardoned, and shall not perish, *Joh.* 3. 16. Now lest some should pretend to believe, who indeed do not, the Scripture qualifies this Faith by certain Characters. 'Tis also to repenting souls that pardon is assured, and therefore remission of sin is joined with repentance, *Acts* 5. 31, *Luke* 24. 46, 47. *Ezek.* 18. 30. But what is this repentance? Doth it consist only in an external sorrow for sin, and an audible begging of mercy? No, no, *Judas* and *Cain* were thus troubled for sin, and yet never arrived to sound repentance: 'Tis the mourning and returning believer to whom this Promise is made: and to such, and to every one of these is a full pardon procured.

Fourthly, This pardon is procured by the blood of Christ, and that satisfaction made to the Father by his suffering. It is an Opinion sprung up of men of corrupt minds, that pardon of Sin is the procurement of Inherent grace, and external Righteousness, but not the product of Christ's blood, suffering and satisfaction, which I shall now endeavour to disprove, *Math.* 20. 28. *To give his Life a Ransome for many.* Heb. 9. 26. *But now once in the end of the World hath he appeared to put away sin by the Sacrifice of himself*, chap. 9. 12. *Col.* 1. 14. Thus you see 'tis the blood of

Christ

Christ offer'd up to God, that procureth peace, and removeth the guilt of sin: and indeed pardon of sin with respect to Gods Justice could be no otherway obtain'd. For,

First, God had past an irrevocable sentence, that the Soul that sinneth should dye, *Gen.* 2. 17. Now if this penalty was not inflicted upon Transgressing *Adam*; how would there be a fulfilling of this threatning. But some may enquire, How comes *Adams* sin to be charg'd on his Posterity? *Answ. Adams* Transgression, by the strict union there was betwixt him and all mankind, (he being their Head, Root, and Representee) was most justly devolv'd on his Off-spring, *Rom.* 5. 14, 19. And therefore God would not have been true to his word, had not this penalty been inflicted on the Debtor, or his Surety: But let God be true, and every Man a lyar.

Secondly, Fallen Man could not pay this debt, and make this satisfaction for sin: For the sin being of an infinite Guilt, and the punishment being Death Eternal, *Rom.* 6. 23. Man could never pay his ransom, and set himself at liberty, and therefore some other way must be found out, which was only by the Lord Jesus, God-Man, whose God-head was able to support his humane Nature under suffering, and render his endurings of an Infinite value, *Heb.* 9. 14. *Acts* 20. 28. This is the second Fruit of Christ's Purchase; the forgiveness of all the sins of penitent believers, even past, present, and to come, that nothing shall be laid to their charge, *Rom.* 8. 1.

Thirdly, Acceptation of their Persons is another Fruit of Christ's purchase, *Eph.* 1. 6. *Where-*

in

in he hath made us accepted in the beloved: 'Tis not enough to the compleating of Christs design in saving Souls, that their sins be forgiven, and the guilt and penalty removed, and a discharge of all the Obligations to wrath by reason of sin procured. All this a person may have, and yet no interest in the full favour of God, nor right to any saving blessing from him; for 'tis not sufficient to give a Man a Title to Glory, that he be innocent, or free from offending, but he must come up to the terms of the first Covenant, and do all things required of him; and have a Positive as well as a Negative Righteousness: *There must be in order to an acceptance with God, not only a not imputing of sin, but a reckoning of Righteousness* (saith Dr. *Owen*); he must be reputed fully Obedient also. The Law requires a perfect and perpetual Obedience, *Gal.* 3. 10. Should thy Soul be set free from all the charge of past sins, yet thy defect of Righteousness would undo thee for ever. They must be righteous that enter into Life Eternal, *Matth.* 25. 47. Even as Righteous as God is Righteous: But this is impossible to be attain'd by lapsed man, *In many things we offend all*, Jam. 3. 2. *There is none Righteous, no not one*, *Rom.* 3. 10. And therefore there must be a Righteousness procured for, and imputed to Believers, and that is the Righteousness of Christ: The Commutation of his Obedience for our Disobedience, *Rom.* 5. 19. *By the Obedience of one shall many be made Righteous.* This Righteousness is called a white Robe, and fine Linnen, *Rev.* 7. 9. *Chap.* 19. 8. The sweet smelling Garment of our Elder Brother

ther wherein God takes infinite delight and pleasure, *Matth.* 3. 17. *Isa.* 42. 1. The ground of all that pleasure that God taketh in his people, is the Righteousnes of his Son: not any of their Services and duties: And look what pleasure the Father takes in his Son as Mediatour, the same he takes in every Soul that truly comes unto him, *John* 17. 26. *That the same love wherewith thou hast loved me may be in them, and I in them.*

USE.

If Believers are pardoned and accepted with God, then hence it follows,

First, That God never punishes them in wrath and displeasure. All the strooks of God on Believers are but fatherly chastisements: Not Judicial acts, *Heb.* 12. 6. He takes vengeance on their inventions, but never on their persons. Punishment always bears some proportion to the offence, but the sufferings of Gods people are infinitely less then their deserts, and therefore are the Fruit of Divine Faithfulnes, and Covenant Love, *Psal.* 119. 75. *Psal.* 78. 39, to 34.

Secondly, God will accept of all their sincere desires and services, though never so mean, through Christ. *Isa.* 38. 14. *Isa.* 63. 8. *Ezek.* 20. 40, 41. *Psal.* 51. 17.

Thirdly, They have access to God with boldnes at all times, *Eph.* 3. 12. *chap.* 2. 8.

Fourthly, They are entred into rest, and have peace with God, and with their own Consciences. *Matth.* 11. 28. *Heb.* 4. 9. *Rom.* 5. 1. 2 *Thes.* 1. 6, 7. *Psal.* 116. 7. *Heb.* 4. 3.

Fifthly,

Fifthly, Sin shall never more have dominion over them. *Rom.* 6. 14.

Sixthly, God will withhold no good thing from them, *Rom.* 8. 32. No temporal blessing, *Math.* 6. 33. No spiritual blessing, 1 *Tim.* 4. 8. No instruction, *Jer.* 31. 33. *Isa.* 54. 13. *Job.* 14. 26. No sanctified correction, *Heb.* 10. 10, 11. *Rom.* 5. 3, to 5. No consolation, *Isa.* 51. 3. 2 *Cor.* 1. 4. No edification and increase in Grace, *Eph.* 4. 12, 16. Nay all things shall work together for good to them that love God, *Rom.* 8. 28.

Lastly, They can never forfeit their state of Grace, and interest in the Favour of God, *Joh.* 13. 1. 2 *Cor.* 7. 10. They shall be sure to be kept by the mighty power of God unto Salvation, 1 *Pet.* 1. 5. There is not the least room left for a falling off from Grace: Because,

First, Salvation is purchased for them; and if the end be purchased, then all the means to the end; and God in Justice is bound to make good Christs purchase, and to deliver what he bought and paid for, 2 *Tim.* 4. 8.

Secondly, Preservation in grace is ingaged to them. *Jer.* 32. 40. 1 *Thes.* 5. 23, 24. *The very God of peace sanctifie you wholly; and I pray God your whole Spirit, Soul, and Body be preserved blameless unto the coming of our Lord Jesus Christ: Faithful is he that calleth you, who also will do it.* Here we may see both Sanctification and Salvation is secured to all that are savingly called of God. Salvation is the End, and sanctification is the Means, and both are founded not on the will of Man, or on his care and fidelity, but as depending on the act and faithfulness of God; not

only

only the first Act of Sanctification, but Preservation; continuance, and growth in Grace is the work of God, and it's perseverance is laid upon divine preservation; to which God hath bound himself by promise to every Soul that is truly sanctified, and his Faithfulness is engag'd to make it good.

Thirdly, They are put into the Hands of Christ on purpose to be secured in Grace to Glory, *Joh.* 10. 28, 29. *They shall never perish, neither shall any pluck them out of my hand*: They are engraven on the palms of his hands; their walls are continually before him, *Isa.* 49. 16. Their Walls, that is their safety: This was spoken in a time when the Walls of *Jerusalem* were broken down: Yet at that time God had Walls about them to secure them, which they saw not. Both Believers themselves, their Graces, and all the Promises are put into the hands of Christ, hence they cannot fall away.

Fourthly, True Grace is of an abiding nature, 1 *Joh.* 3. 9. *Whosoever is born of God doth not commit sin, for his seed abideth in him, and he cannot sin, because he is born of God.* μένει *notat constantiam & penitissimam inhæsionem,* (saith one) 'Tis an abiding, and constant inhesion of Grace. Some to evade the evidence of this Truth, would pervert the sense of it, taking it for the new Creature which is born of God; whereas the Original is clear against it πᾶς ὁ γεγεννημένος, in the Masculine Gender, which notes a person, not a thing. Again, it would be a *Tautologie* to add a reason why such a one cannot sin, because he is born of God, and his seed remaineth in him, whereas the

new

new Creature, and the seed of God are all one, but here they note two things; First, A Person; Secondly, The Regenerate part of the Person; which is fully explain'd in the following *ver.* where he that is born of God, or the Child of God, is oppoſed to the Child of the Devil, which is meant of a diſtinct Perſon, not a different Nature in the ſame Perſon; and this ſeed of God is of an abiding nature wherever it comes, it comes never wholly to depart more, *Iſa.* 59. 21.

Fifthly, Becauſe their Life is hid in Chriſt, and therefore cannot be loſt and periſh at their pleaſure, *Col.* 3. 3, 4. The Believers Grace is ſure in the Root, however it be in the Branch, and therefore Chriſt engages to his people, that they ſhall live becauſe he lives, *Joh.* 14. 19.

Laſtly, They have an Inſeparable union with the Spirit of Grace that dwells in them, *Rom.* 8. 11. *He that raiſed up Jeſus from the dead ſhall alſo quicken your mortal Bodies by his Spirit that dwelleth in you.* Where the Article τὸ as one obſerves, ever notes the Perſon of the Holy Ghoſt, not his Graces; ſo that the Saints have an abiding union with the Spirit of God the third Perſon, and ſo cannot periſh for want of Grace, but are kept by the power of God through Faith unto Salvation. He can never want Water that may have acceſs to the Fountain or Ocean; nor can any Soul be deſtitute of Grace that is united to the Spirit of Grace. The Graces of Saints are ſure; their Faith, their Preſervation is ſure: O what a glorious priviledge is this that flows to Believers, from this purchaſe of Chriſt, that their Salvation is ſure, and they may know it to be ſo.

CHAP.

CHAP. XVIII.

Sanctification and Holiness is purchas'd for Believers, by the Death and Sufferings of Jesus Christ.

ANother part of Christs purchased Treasure for Believers, is,

Fourthly, The Sanctification of their Natures and Persons. Here I shall shew,

1. *That the Lord Jesus hath Purchased Grace and Holiness.*
2. *For whom this Holiness is purchased.*
3. *What this Holiness is he hath purchased.*
4. *That this is part of Christs Treasure.*

First, That the Lord Jesus hath purchased the sanctification of the Natures and Persons of his people. This I shall prove by several Arguments.

First, All the Types under the Law do imply so much, and darkly open this great truth to Believers. We find that Christ in the non-age and Infant state of his Church and People dealt with them in Figures and Shadows: So the Lavet, and Sacrifices, the Priests pure and white Robes and Vestments, and the washing of their Garments, when they were to approach the Divine Majesty, were Typical of this Holiness, which he was to procure for his people in the fullness of time, so much the Apostle imports, *Col.* 2. 17. *Which are a shadow of things to come, but the Body is of Christ.* The shadow goes before, and the

the body follows: These Types are precedaneous to the coming of Christ, and his full accomplishment of the things intended, and signified by them, thus Christ is the Altar that sanctifies the gift; *In him we have those true and solid good things which were shadowed out in those Ceremonies under the Law*, (saies *Daven.* on the place)

Secondly; The Names and Titles given to Christ import so much: *He is called Jesus, because he shall save his People from their sins*: *Mat.* 1. 21. He is called a Redeemer to deliver them from their Bondages and hard Service: He is termed the Sanctifier: For he that Sanctifieth, and they that are Sanctifyed are all of one. *Heb.* 2. 11.

Thirdly; For this end, he was actually designed of God, and made over to his People in the Everlasting Covenant, decrees, purposes, and determinations of God. 1. *Cor.* 1. 30. *He is made of God unto us Wisdom, Righteousness, Sanctification, and Redemption.* He is made of God: *Non in creatione, sed in ordinatione* (saith *Pareus*). Not created so according to his Divine Essence, as some Hereticks assert, but ordained and given of God to this end to be Sanctification, that is the Author of Sanctification, and therefore he is said to save to the uttermost, *Heb.* 7. 25 which can never be accomplish'd without Holiness; *For without holiness no man can see the Lord*, *Heb.* 12. 14.

Fourthly, For this work was the Lord Jesus promised by the Father to come unto *Sion*, and turn away ungodliness from *Jacob*. *Rom.* 11. 26. This Scripture is quoted out of *Isa.* 59. 10. from which the Apostle varies, following the Septuagint Translati-

on (then in great uſe) rather than the *Hebr.* ſeeing it retaines the ſenſe, though different in words: In *Iſa.* 'tis *The Redeemer ſhall come to* Sion, *and unto them that turn from Tranſgreſſion:* The Apoſtle ſaies, *He ſhall come out of* Sion, *and turn away ungodlineſſe from* Jacob: To reconcile which, *Peter Martyr* thinks the Septuagint might miſtake (*Laſhub*) *To turn*, for (*Leſhabe*) *To them that turn*: But this is not likely that thoſe Learned Doctors could be ſo miſtaken in the Original, and therefore 'tis a far better anſwer that *Beza* and *Grynæus* do give, That the Prophet ſpeaketh of the Effect of Chriſts coming; which is a turning away from Sin: And that the Apoſtle ſpeaks of the Cauſe of their turning from Sin; which is Chriſts taking away of Sin, for none can turn from ſin, till Chriſt do remove Sin: And this is the end of his coming into the World: To this end he is promiſed: *Mal.* 3. 2, 3. *He ſhall ſit as refiners fire, and purify the Sons of* Levi. The Sons of *Levi* are, Firſtly meant of the Apoſtles: Secondly, I ſuppoſe, of all the Saints: But ſo much is clear, that the Lord Jeſus is promiſed to be a refiner to his People in Goſpel times and to purge away their filthand droſs, and to make them Holy.

Fifthly; For this end it was the Lord Jeſus Chriſt gave himſelf up to Redemption-work *Eph.* 5. 25, 26, 27. *As Chriſt alſo loved the Church, and gave himſelf for it; that he might Sanctify and cleanſe it with the waſhing of Water by the word*: Here we have; 1. One great end of Chriſts Obedience and Suffering; 'tis to make his People Holy. 2. Here's the efficient Cauſe of this Holineſſe, that is, By the Spirit of Chriſt; The

blood of Christ purges away the guilt of sin Meritoriously, and the Spirit of Christ purifies the filth of sin Efficiently; signifyed by Water, as 'tis often us'd in Scripture. *Joh.* 4. 10. 14. *Chap.* 7. 38, 39. 3. Here's the instrumental cause of this Holiness, the means by which it is wrought and carryed on, and that is *by the word*, the immortal seed of the Soul: This he undertook, and was intended to do in the Covenant of Redemption betwixt the Father and him. *Isa.* 42. 1, 2, 3, 4. *He shall not fail till he hath set Judgment in the Earth*, that is Holiness; for so 'tis taken, *Job.* 16. 8. And this work is the Lord Jesus here engag'd to do. Some take the word (*Ethmoch*) *I uphold*, passively for the Fathers dependence, and Christs Faithfulness: He leans or stays upon his undertaking this work, and trusts to his performance of what he undertook to do: Others take it actively for the Fathers upholding and carrying Christ through this great work of Redemption, and Sanctification. In both senses 'tis true, The Lord Jesus stands engaged to carry on Redemption-work, and is throughly furnished with grace to accomplish it, *Heb.* 10. 7. Christ readily consents to the fulfilling of the Fathers will; and what that was you have *Isa.* 42. 7. To open the blind eyes, and to bring out the Prisoners out of the Prison, which is meant of the work of Redemption, and Regeneration; and it was the will of God the Father that Christ should do this, 1. *Thes.* 4. 3. *This is the will of God even your Sanctification*: And this he stood bound to do, to promote and perfect the power of Holiness in all his Chil-

dren. Now what Christ did undertake he finished Meritoriously, whiles on Earth. *Joh.* 17. 4. *I have finished the work thou hast given me to do:* And for the application of it, he is in Heaven to see it perform'd; and this is the work of his Intercession, *Joh.* 17. 17. *Sanctify them through thy truth, thy word is truth.* This Christ Intercedes for in Heaven, and therefore 'tis the fruit of his Purchase; for he Intercedes for no more in Heaven than what he dyed for on Earth.

Sixthly; His Authoritative sending the Spirit of Holiness to his people, shews his right to it by his Purchase. *Joh.* 16. 7. *I will send him to you.* That is after the finishing of his work, and re-instalment in Glory, *Joh.* 7. 39. For the Holy Ghost was not yet given, because Christ was not yet glorifyed.

Lastly; Were not holiness purchased for saved Souls, Christs Redemption-work would be imperfect, neither could Souls ever answer the ends for which he dyed. Without Holiness were procured and compleated by Christ, there could be no Salvation. For,

First; Man cannot Sanctify himself; *We are all as an unclean thing and our Righteousness as filthy rags,* Isa. 64. 6. *And who can bring a clean thing out of an unclean? no not one,* Job 14. 4. Indeed the Scripture sometimes speaks after this manner, *Make you a clean heart,* Ezek. 18. 31. *Make you a new heart.* So Isa. 1. 16. *Wash ye, make ye clean:* But there is Mans Duty not his power: It shews the subject, not the Author or this holiness; and where you find such Exhortations, they are to lead men to Christ for the getting.

getting of this Holiness wrought in them; as, 1 *Pet.* 2. 4. *To whom come, as unto a living stone,* &c.

Secondly, Without this holiness be wrought in Believers they can never be capable of answering the ends of Redemption; which are,

First, To enjoy Union and Fellowship with God, *Joh.* 11. 52. 1 *Joh.* 1. 3. *Heb.* 8. 10. Now without Holiness no Fellowship with God, 2 *Cor.* 6. 14, 15. 1 *Pet.* 1. 15, 16. For his Person is Holy, and his offerings and services are Holy.

Secondly, To reconcile together in one all things in Heaven and Earth, *Col.* 1. 20. But no Fellowship with Angels or Saints in Heaven without holiness for they are holy Creatures.

Thirdly, To be brought into the nearest Union, and Conformity to himself, *Rom.* 6. 4, 5. But without Holiness this cannot be.

Fourthly, To be a Name and a praise unto God, *Eph.* 1. 12. But without Holiness no glorifying of God.

Fifthly, To bring Souls to the possession of the purchased Inheritance in Glory, *Eph.* 1. 14. But nothing that defileth shall enter within the Gate of the new *Jerusalem*, *Rev.* 21. 27. So much for the first Head, That Jesus Christ hath Purchased Holiness. We shall now enquire,

Secondly, *For whom hath the Lord Jesus Purchased Holiness?*

Answ. For all his seed; for every Soul the Father hath given him, *Joh.* 17. 9. Christs Purchase, death, and Intercession is only for those the Father hath given him, and every one of them, for all his seed that belong to him as the second *Adam*. And in this sense is that Scripture to be

taken: *Rom.* 5. 18. *As by the offence of one Judgment came upon all Men to Condemnation, even so by the Righteousnesse of one the free gift came upon all Men to Justification of life.* That is; As death came by *Adams* fall to all his seed, so life comes by Christ to all his seed; neither can it be stretched further, as the Apostle affirms, 1 *Joh.* 5. 12. *He that hath the Son hath life, but he that hath not the Son hath not life.* Neither will any affirm, that all Men are justified unto life, nor any but those that believe in Christ, which are his seed: The Lord Jesus tells us, *Joh.* 17. 20; 'Tis for all them that believe on him through his word. *Gal.* 3. 22. *That the Promise by Faith of Jesus Christ might be given to them that believe:* The Apostle speaks here of a double Promise made to *Abraham*, and through him to Believing Gentiles. 1. The Promise of Righteousnesse in Justification, ver. 18, 19. 2. The Promise of the Spirit in Sanctification, ver. 14. *That we might receive the Promise of the Spirit through Faith*, and both these are made over to Believers. You that come to Christ in truth, and receive him into your hearts by faith, and take his Yoke on your shoulders, obey his Laws, sincerely give up your all to him, and are no more your own, but though you see your want of Holinesse, yet are really willing to be Holy as God is Holy, submitting to all the appointments of Christ, in order to it; you are the seed of Christ, the people to whom the Promise of Holinesse doth belong.

Thirdly, *What is the Holinesse Christ hath Purchas'd for his People?*

Answ. First; The truth of Grace, in opposition

tion to Hypocriſie: The Lord Jeſus never ſhed his blood for counterfeit grace. His purchas'd Treaſure conſiſts not of Counters, but tryed Gold, *Rev.* 3. 17. What he offers to Sinners, that he purchaſed and dyed for; but Chriſt offers tryed gold to invited Souls. Any thing ſhort of ſaving grace is not worth the ſhedding of the blood of the Son of God. That which Chriſt Promiſeth to his people is the ſame with that he hath purchaſed; but he promiſeth true grace, *Ezek.* 36. 26, 27. He Promiſeth a new heart, and a new heart is a truly ſanctified heart: 'Tis his Spirit he will put within them; and his Spirit is a Spirit of truth, *Joh.* 14. 17. There is never a Soul whoſe heart is made willing to be the Lords; but Jeſus Chriſt hath purchaſed ſincerity for him; Chriſt never dyed for Lies and Untruths, but ſeeming grace is a lye and not of the truth. This is wonderful comfort to poor troubled Souls that are always doubting of the truth of their graces, and would give a thouſand Worlds to be ſure that their gold is tryed gold, and their graces true graces. Now if ever thy Soul were brought to deſire Chriſt in truth, and to receive him with a lively Faith, thou mayeſt be ſure thy graces are true, becauſe the Lord Jeſus hath purchas'd this for all Believers. Now this truth of Grace conſiſts in a through change of the Soul, even of the whole Man; which may be diſtinguiſhed into theſe two parts. 1. The taking away of Sin. 2. The giving of Grace, the delivering the Soul from the power of Satan, and the reducing it under the power of God, and into his Kingdom: The purging the Soul from

Lust, and possessing it with Grace: the destroying the works of the Devil, and creating it the workmanship of God: In freeing the Soul from the Ruling Power of sin in every part, and implanting the Nature and Image of God on every Power and Faculty of it. *Acts* 26. 18. 1 *Cor.* 6. 11. *Tit.* 2. 14 *Rom.* 6. 14.

Secondly; Perseverance in Grace; Their continuance in a state of grace: And the abiding of the seed of God in them: 1 *Joh.* 3. 9. *viz.* 'tis the same word that signifies the Spirits abiding with Believers, which Christ saith shall be for ever, *Joh.* 14. 16. 1 *Joh.* 2. 27. This he hath Promised in the new Covenant, and therefore this he hath purchased, *Jer.* 32. 40. And therefore the sanctified are called the preserved in Jesus Christ, *Jude ver.* 1. And the Saints are said to be kept by the Power of God through faith unto Salvation, 1 *Pet.* 1. 5. This Christ stands engaged to the Father to do, *Joh.* 17. 12. If Jesus Christ hath not purchased perseverance in Grace to the end for all his people, but leaves their continuance in the truth to their free-will, then he leaves them in the same state in which they were under the first Covenant: For the standing of *Adam* in the first Covenant was upon his own choice and will; but this cannot be, because Christ hath taken away the first Covenant from Believers, and Established the second which makes the Commers thereunto perfect, *Heb.* 8. 6. to 11. *Chap.* 10. 9, 10.

Thirdly; Growth in Grace: What he calls them to that he hath purchased for them; for Christ cannot invite his people to uncertain-

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ties or diſappointments; what he exhorts them to, he promiſeth to work them to, *Phil.* 2. 12, 13. *Work out your Salvation with fear and trembling; For 'tis God that worketh in you both to will and to do.* Now he bids them to grow in Grace, 2 *Pet.* 3. 18. And this he Promiſeth alſo, *Hoſ.* 14 5. 7. *I will be as a dew unto* Iſrael, *and he ſhall grow as the Lilly, and caſt forth his roots as* Lebanon, *they that dwell under his ſhaddow ſhall revive as the Corn, and grow as the Vine.* Pſa. 92. 12. *The Righteous ſhall flouriſh as the Palm-Tree and grow as the Cedars in* Lebanon. What God Promiſed under the new Covenant Chriſt hath dyed for; for this Covenant is wholly Confirmed by blood, by the death of the Teſtator, *Heb.* 9. 14, 17.

Queſt: *Then what is the reaſon Gods People grow no more in Grace this day?*

Anſw. Firſt; All are not *Iſrael* that are of *Iſrael*; Many paſſe for Saints in the Judgment of Men which were never ſanctified in Chriſt Jeſus, nor will appear to be ſo in the approbation of God; and therefore ſome in whom you ſee no growth, are no contradiction to this truth at all, they being none of the ſeed of Chriſt.

Secondly; The Lords Trees as well as the Trees of the Wood have their growing times: The Winter is no time to grow; no nor the Winter of Temptation or divine deſertion. Bodies have their growing times, ſo have Souls. Believer thy growing time may be yet to come if thou art Chriſts.

Thirdly; Souls may grow, though ſlowly, and inviſibly to themſelves and others; Believers have

have ſometimes a vail on their Eyes, and cannot diſcern their flouriſhing, and ſometimes the ſmalneſſe of Grace renders it indiſcernable to others. There may be a growing downward in Faith, and Humility, thoſe radical Graces that ſtrengthen the Souls adherence to Chriſt, though there be no growing upwards in fruitfulneſſe for Chriſt. There is a growing in internal longings and ſecret deſires after more of God, and in higher valuations of Jeſus Chriſt, though not in ſuch ſenſible enjoyments of him. As the truth of Grace lies beyond the view of Men, ſo doth many times the growth of grace to a Mans ſelf, and to others.

Fourthly; The People of God ſhall at laſt have their growth in grace further'd by their preſent decays in Grace. As the ſickneſſe of Children, though it makes them languiſh for a time, yet it helps on their growth when 'tis over; ſo the Winter ſeaſon promotes the growth of Trees and herbs when the Summer comes.

Fourthly; The Lord Jeſus hath Purchaſed for his people Perfection in Grace alſo: This is intended by his death, that they may be made perfect in one, *Joh.* 17. 23. This he preſſeth them to *Mat.* 5. 48. *Be ye perfect as your Father which is in Heaven is perfect.* And what he exhorts them to he prepares and hath redeem'd them to. For this end he gives them Ordinances, that they may come to a perfect Man, to the fulneſſe of the meaſure of the ſtature of Jeſus Chriſt, *Eph.* 4. 12, 13. *Heb.* 10. 14. This perfection of grace is nothing elſe but glory. 1 *Cor.* 13. 10. *When that which is perfect is come, then that which is in part*

ſhall

shall be done away: And this Christ hath purchas'd for Believers, *Joh.* 10. 28.

Quest: If Christ hath Purchased perfection in Holinesse; *Then what's the reason the professing people of Christ are so imperfectly Holy, never a day since the Gospel, of more light, and lesse life, of more profession, and less Power of Holiness; Whence comes this so?*

Answ. First; These are the last daies, yea the latter part of the last daies, and the last daies are daies of great unholinesse, and little grace. O the Catalogue of sins the Scripture gives us that will abound at that time, 2 *Tim.* 3. 1. *In the last daies Perillous times shall come, for Men shall be lovers of themselves——Having a form of Godlinesse but denying the Power thereof.* Christ himself shews us the complexion of the last times: *Mat.* 24. 12. *Then Iniquity shall abound, and the love of many wax cold.* The daies before the Coming of Christ to avenge his Elect are daies of little Grace: *When the Son of Man comes shall he find Faith on the Earth? Luke* 18. 8.

Secondly; Because of the abundance of Hypocrites that get under a profession, and crowd in amongst Saints: In the last times the greatest number of Men are formalists, as you have heard, 2. *Tim.* 3. 5. Half at least of Virgin Professors will at the coming of Christ be found foolish, and abundance of tares among the Wheat, and Goats among the Sheep, will be discovered when Christ comes to Judgment; and this hinders the holinesse of professours, when a great number among them are rotten, and Carnal; unsound Persons amongst the sincere hinder their thriving

thriving in Grace, by their Examples and ensnaring Company; these, as Gangreens, do eat away all holiness; and as dead bodies become contagious; if the living touch the dead, they are unclean, *Hag.* 2. 13. Can a man touch Pitch, and not be defiled?

Thirdly, Because 'tis the hour, and power of darkness, *Luke* 22. 53. 'tis a time of great temptation to Gods people: Satan is come down with great wrath, *Rev.* 12. 12. This *Chap.* is contemporary with the Seals and Trumpets, and gives us a repetition of the Churches State under the first and second Persecution; this *vers.* holds forth the second persecution under Antichrist, when Satan is cast out of the true Church, and Believers, and comes down among rotten professours, to stir them up to persecution, and then the Devil hath great wrath, especially in the latter part of his Reign, when he hath but a little time; then by temptation as well as persecution, he labours to destroy the Saints holiness.

Fourthly, Gods leaving his people as a punishment of former sins under present Corruptions; for their humbling, and driving them nearer to himself. These may be some Reasons why there is so little holiness; but however, the time will come when Christ will make up his Jewels, and set holiness in the Earth.

Fourthly, *This sanctification of Believers is part, yea, the choicest part of Christs purchased Treasure.* I have shewn before that Riches import two things, 1. Some things that were of worth and value, men never seek great heaps of dust or straw, as part of their Riches; but Silver, Gold,

Gold, and Jewels, are things of account. 2. Abundance and large measures of these excellent things. Now sanctification is a thing of wonderful value, and an unknown excellency in its nature; holiness must needs be excellent because it is a sparkle of Divine Glory; 'tis part of the Nature and Image of God himself, 2*Pet.* 1. 4. 'Tis the Glory of God, *Heb.* 3. 3. When the Prophet would set forth God in his Glory, he gives him the name of the holy one, *God came from* Teman, *and the holy one from Mount* Paran, *his Glory covered the Heavens.* The Prophet here speaks and Prophesies of the calling of the *Jews* by the Gospel, after the Ascension of Christ, in an allusion to his former giving the Law on Mount *Sinai*, and making them his people by that Covenant: So *Teman* is a place in *Idumea*, *Paran* in *Arabia*, between *Sinai* and *Seir*, from whence God gives out his Law, and shews out his Glory, as you may see, *Deut.* 33. 3. Some take *Teman* for *Jerusalem*, and then the meaning is thus; As God did formerly manifest his Glory, by giving out his Law from Mount *Sinai*; and his Holiness in keeping and leading his people through the Wilderness to *Canaan* and *Jerusalem*: So will he in Gospel-times, manifest his Glory, in giving the Gospel, and calling a People to himself; and this Glory of his will most eminently appear in the manifestation of his Holiness. So that Holiness is the Glory of God, and therefore must needs be most excellent. Nay, Sanctification is the honour of the Creature, *Rev.* 21. 10, 11. The Glory of the latter Church is set forth by its Holiness: So Sanctification and Honour are joyned toge-

together, 1 *Thess.* 4. 4. Holiness is the greatest Treasure; for 'tis laid up in the choicest Treasury; in Heaven, the place of Gods Holiness, and the Habitation of the Holy Saints and Angels, *Isa.* 63. 15. Treasures are not the Possession of every one, they are given usually but to a few. So is Holiness the priviledge of the fewest and least number of men; few there be that find it, *Mat.* 7. 13. Riches can procure the greatest things procurable, as one saith; *Money answereth all things*; that is all things that are saleable among men; so Holiness, though it cannot purchase Mercy, yet it fits persons for the greatest Mercies, and highest Services. None more advanced than holy Souls; they dwell in the presence of God, *Psal.* 140. 13. They are through Christ very potent with God; they are fit for the highest work. When Persons come to dye, they see the excellency of holiness, and would purchase it with a world: This proves that Sanctification is a rare Treasure.

Again, The purchas'd Holiness of Christ hath not only excellent worth, but large quantity; he hath purchas'd fullness of Grace; Grace for Grace. O Believer, though thy heart be empty of grace, yet Christ's Treasure is full, he hath as much as ever thou canst need or crave, to make thee as Holy as thou wouldest be, and that to all Eternity.

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If Holiness be the Purchase of Christ, then 'tis not the Creatures procurement, or by any ways or means obtained short of the merit of Christ.

Christ. what the Apostle says of Righteousness is true of Sanctification, *Gal.* 2. 21. *If Righteousness come by the Law, then Christ is dead in vain.* So if holiness be the Fruit of Mens Purposes, Labours and Duties, then Christ died in vain. 'Tis too common an errour in many, to charge Christ with too much in some things, and too little in other things. In justification some lay too much on Christ; I mean by charging their sins on him for pardon, which they were never throughly convinc'd or repented of; and in sanctification charge him with too little, expecting their holiness and meetness from their purposes, duties, and improvements: As if holiness were to grow out of the Sepulchres of their Services, and not out of the grave of Christ: 'Tis true indeed the Lord Jesus hath appointed means for the promoting of Holiness, and given promises and Ordinances for the conveying and perfecting of it, but the vertue of all depends upon his blessing, 1 *Cor.* 3. 6, 7. *Rom.* 9. 16.

Secondly; Then how unexcusable are perishing Sinners under the Gospel, that will not come to Christ to be made holy. You that lye in your blood, and from the Crown of your head to the sole of your feet are full of filthy Ulcers, and putrifying sores; whose Consciences cannot but condemn you sometimes for uncleanesse; and never being cleansed by the blood of Christ; how will you appear before the Holy God, a Consuming fire, in your unpurged sins? How unjustifiable is your filthyneſse who might have been cleansed, but would not! What will you answer in the day of Indignation, when all this tender'd,

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but refuſed Grace ſhall come againſt you? when you would willingly part with the whole World if you had it to get a clean heart and a purged Conſcience? How dreadful will that word be in the day of Inquiſition; *Ezek.* 22. 24. *Thou art a Land, Thou art a Soul that art not cleanſed?* How cutting will the memory be of rejected Grace, when God ſhall ſay, *I would have healed you, but you are not healed? Jer.* 51. 9. You might have had your natures changed, your Conſciences cleanſed, and your hearts ſanctified, but you would not: Now away thou prophane hard-hearted wretch: Be gone thou ſecret Drunkard, Swearer, Thief, Lyer, take him Devil, go and be filthy ſtill, wallow in thy blood; there lye curſing in torment to all Eternity; as long as I am God, thy blood ſhall lye upon thee.

Thirdly; Then the Holineſſe of Believers is and ſhall be ſure, being grounded on the Purchaſe of Chriſt. 'Tis bought, and paid for (O Believer) for thee: purchas'd Sanctification is aſſuredly thine as thou art not thine own; The truth, continuance, growth, and perfection of Grace is procured for thee by a price: A price agreed on betwixt the Father and the Son.

Firſt, God will not deny it, Juſtice it ſelf cannot with-hold thy purchas'd due. As ſure as Chriſt with-holds not one drop of his blood, or penny of the price, ſo ſure will not God with-hold any part of this Purchaſe. *Rom.* 3. 26. *That he may be juſt, and the juſtifier of them that believe in Jeſus:* And if the juſtifier, then ſure the ſanctifier. Poor doubting Believer, when thou ſeeſt nothing but unworthineſs in thy ſelf of the leaſt Grace, and

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peace from God, then think, 'twas Christ, not I, that made this purchase; he who did not, can not make a forfeit of his right; and whose blood must perish, whose Honour and Interest must suffer, if one of those for whom Christ dyed should dye and perish for want of Holiness. O no! this cannot be; *The Judge of all the Earth must do right.* Gen. 18. 23.

Secondly, Jesus Christ the believers Advocate cannot suffer to see his poor and needy deprived of their right: He is the Mediatour betwixt God and his people; The days-Man and Umpire to see truth Established in the Earth, and every one to receive his due: He will give wicked Men their due, much more his Children; And all Power in Heaven and Earth are in his hands, *Math.* 28. 20. He is the Faithful Witnesse, Holy, and Just one, and therefore will cause that believers shall have the distributions of the due Measures of his Purchas'd Grace.

Thirdly, there is nothing in thee or without thee that can hinder the accomplishment of it, *Isa.* 43. 13. *I will work, and who shall let:* Let Earth and Hell, Sin and self, combine together, they shall not keep back the Communications of grace one day beyond God's time, *Math.* 12. 20. 'Tis not the strength of thy lusts can prevail against the arm of God, and forces of his eternal Spirit, who is commissioned to bring down all thy Enemies, and set thee free indeed. Christ will Reign till he brings down all his Enemies under his feet, 1 *Cor.* 15. 25. The greatest part of which is the Corruptions of his people.

CHAP. XIX.

Adoption-Grace prov'd to be the Fruit of Christ's Purchase: The excellency of this state opened in several particulars.

I Come now to a fifth Fruit of Christs Purchase, and discovery of that glorious Redemption-Treasure procur'd by his death; *that is* a state of Adoption, those whom he sanctifies he adopts, and brings into a new Relation to himself; to God the Father, Son, and Spirit: The work of Sanctification doth change their Nature, Adoption changeth their state; they are really alter'd by Sanctifying Grace, and relatively by Adoption-love. God now becomes their Father, and they are his Sons and Daughters, 2 *Cor.* 6. 17, 18. *Come out from amongst them, and touch not the unclean thing:* Here's a change in their Nature and Life: *And I will be your God, and you shall be my Sons and Daughters:* there's a change in their state: Adoption is the taking of persons that are strangers, and undeserving in themselves, into a state and Relation of Sons and Heirs; bringing them into a new Family and Condition: And such is the Adoption of the Sons of God, 'tis a Translation of called and sanctified Souls out of the Family of Satan into the Family of God, *Col.* 1. 13. *Who hath delivered us from the power of darkness, and translated us into the Kingdom of his dear Son,* Joh. 1. 12. *To as many as received him, to them gave he power*

power to become the Sons of God, 1 Joh. 3. 2. *Now are we the Sons of God*: And this Adoption-Priviledge is the Fruit of the Death of Christ, *Gal.* 4. 4, 5. *When the fullness of time was come God sent forth his Son made of a Woman, made under the Law; to redeem them that were under the Law, that we might receive the Adoption of Sons*: For though this Adoption be an act of Grace in God, to take Souls into Sonship with him; yet 'tis by Jesus Christ, *Eph.* 1. 5. *Having predestinated us unto the Adoption of Children, by Jesus Christ*: That is, To be redeemed, and made fit for it by Jesus Christ. Now in the Adoption of Sanctified Souls into the Family of God there are these five things.

A change, 1. of Relation. 2. Of Obligation. 3. Of Disposition. 4. Of Condition. 5. Of Duty.

First, There's a change of Relation; they were the Children of the Devil, *Joh.* 8. 44. Heirs of Hell, and under the Power of the God of this World, *Eph.* 2. 2. *Who rules in the Children of Disobedience.* They were of the kindred of Hell, of that Family whose Head and Ruler is Satan. This was their state, when Redemption-grace found them. Now Adoption alters this relation, and being taken out of this Family by effectual calling, they are by Adoption entred into a new Relation, and made the Sons and Daughters of God, *Gal.* 4. 4. Now they can call God their Father, Christ their Husband; the Saints their Brethren, *verse.* 5. *Eph.* 2. 19. *Ye are no more Strangers, and Forreigners, but Fellow Citizens with the Saints, and of the Houshold of God.*

Secondly, A change of Obligation; they were bound to the Law of Satan, under the Law of Sin, and Slavery of the World, led Captive by Satan at his Will, *Col.* 1. 13. But when Adoption-grace comes, it delivers them from this Obligation, and they are brought under the power of God, and Scepter of his Kingdom, *Acts* 26. 18. *Rom.* 6. 14, 17, 18. *Heb.* 1. 8.

Thirdly, a change of Disposition; they have the Nature and Spirit of Children, *Gal.* 4. 6. *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts*, &c. They were by Nature Enemies, but now are Children; they have a disposition to love God, to honour and obey him, 'tis their Meat and Drink to do his will, *Joh.* 4. 34. *Mal.* 1. 6. To serve Christ before was burdensome, but now delightful: The Love of Christ constrains them: 'Tis as natural for them now to obey Christ, as ever it was to rebel against him; they are never satisfi'd but when God is well pleas'd.

Fourthly, A change in their State and Condition; they are brought into a state of Glorious Priviledges, in respect of, 1. *Liberty*, 2. Rights and Interests. 3. Boldness. 4. Instruction. 5. Correction. 6. Provision. 7. Protection. 8. Inheritance: And by these the state of an Adopted Soul appears to be a glorious state.

First, They are brought into a state of Freedom, *Joh.* 8. 36. If the Son shall make you free then are you free indeed (ἐλεύθεροι) The word Imports that Freedom that is opposed to Servitude, as it appears also by the word, *ver.* 33. Christ tells them, *ver.* 32. *The truth shall make*

them free; And they answered him; *We be Abrahams seed, and were never in bondage to any Man*: So that by freedom here, Christ intends a delivering of them from that bondage they were in by reason of sin and Satan: and he tells them that this is that freedom that comes by him; all that are the Children of God are free Men and Women. 1 *Cor.* 7. 22. 2 *Cor.* 3, 17. *Where the Spirit of the Lord is there is liberty*: The Apostle tells them, *ver.* 8. That the Ministration of the Spirit is much more glorious than that of the Law, or letter; that is, the Ministry of the Gospel is far more Excellent than that of the Law, which he proves by several arguments: And here he tells us that the Lord is that Spirit, that is, the Lord Jesus is the Author of that Spirit, or Spritual Ministration, under the Gospel, and where that Spirit or Administration is, or where the Soul is brought into this Gospel-state, there is liberty, *Rom.* 8. 21. Now this liberty that all the Children of God are brought into is a two-fold liberty. 1. A liberty from Servitude. 2. A liberty to service. Or as a Reverend writer expresseth it: *A liberty from the Family of Satan, and liberty in the Family of God.* There are some things which all Adopted Souls have a liberty from, and some things they have a liberty in or to.

First, All that are Adopted in Christ are set free from that slavery they were in under the Law Sin, Satan, and the World. They are freed from Bondage under the Law, from Bondage-work, and Bondage-wrath: All that are under the Law of *Moses*, as all are who are out of Christ,

are oblig'd to Bondage-work, to the work of slaves, not of free Men.

First, they are bound to do work that is above their strength, which they can never perform, *Rom.* 8. 3. The Law was weak through the flesh, that is, there was an impotency in fallen Man ever to fulfil the Law, or attain life by it: The Law required perfect, and perpetual Obedience; but this could never be performed by sinful Man, and therefore legal-work, was hard work, work never to be done by fallen Man, and this is bondage-work.

Secondly; Legal-work is mercenary work; Do this and live. *Gal.* 3. 12. *The Man that doth them shall live in them:* Like a Servant, if he doth his work he shall have his wages, if not he must expect nothing; and this is hard indeed, that the poor weak Creature that is utterly destitute of all strength, worth, and ability, must have no more than can deserve.

Thirdly; 'Tis rigorous work, prest by arguments of severity, threatnings of death and Hell to all the Transgressours of it. *Gal.* 3. 10. *Cursed is every one that continueth not in all things written in the book of the Law to do them.*

Fourthly; 'Tis fruitless work, works that cannot make the comers thereunto perfect. *Heb.* 9. 9. 'Tis Labour in vain. *Heb.* 10. 1.

Fifthly; 'Tis work without Wages, no reward at all could ever be received from it. *Gal.* 3. 21, 22. *For had there been a Law which could have given Life, verily Righteousness had been by the Law. But the Scripture hath concluded all under sin.* &c. There is no Life, no Crown, no Kingdom at all

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is the reward of all such labours.

Sixthly, 'Tis work that will surely end in death: Let men work never so hard yet they must dye, and be damn'd at last for falling short, and this is bondage-work indeed; but the Children of God are freed from this work, *Rom.* 7. 6. *But now we are delivered from the Law, that being dead wherein we are held, that we should serve in newness of Spirit, and not in oldness of the letter.*

Again, As they are freed from bondage-work, so are they freed from bondage-wrath. The wrath of God is upon all the Children of disobedience; all Christless Souls are Children of wrath, bound over to an Inheritance of wrath, *Eph.* 5. 6. *Chap.* 2. 3. Because the Law worketh wrath, *Rom.* 4. 15. It brings all its Servants under wrath, under the curse, and under death. *Rom.* 6. 23. But from this also are all the Sons of God freed, *Heb.* 2. 14. *And destroyed him that had the power of death, that is the Devil.* And not only from the Devil, but from the works of the Devil. 1 *Joh.* 3. 8. *Rom.* 6. 14. *Chap.* 8. 2. *Gal.* 3. 13.

Again they are free from all yokes of bondage laid on their Consciences by Men. *Gal.* 5. 1. 1 *Cor.* 7. 23. *Ye are bought with a price, be not ye the Servants of Men:* Do not give up your Faith and Conscience to their Commands, obey not them contrary to the Command of Christ. *Gal.* 1. 10, 11. if I yet pleased men I should not be the Servant of Christ. This is the first part of liberty the Children of God are brought into, even a liberty from Servitude.

Secondly, They have a liberty to service in the Worship of God: Their service of God

is free and ingenuous Service; their offerings are free-will Offerings. *Psa.* 119. 108. *Accept the free-will offerings of my mouth.* That is, those offerings or vows which my mouth hath freely offered. The Children of God are a willing people, *Psa.* 110. 3. They serve the Lord freely from the heart, *Rom.* 6. 17. They obey from the heart that form of Doctrine deliver'd to them; They delight in the Law of God after the inner Man, *Rom.* 7. 22. The strictest Service of God is to them the most desired liberty, the Commands of God are no wayes grievous to them; that is, to their inner Man, indeed so far as flesh and Corruption get head, they drag heavily to duty, when the spring of their motions, even their child-like love to God is abated, and all the Indispositions of a child of God flow from decaies of love to God, and some abatement of the Adoption-Spirit in him: The Children of God are never in their Element, or as they would be, but when their hearts flow out after God, and they can run the paths of his Commandements, this they pray and labour for, *Psa.* 119. 32. *I will run the way of thy Commandements when thou shalt enlarge my heart.* So ver. 69. *I will keep thy precepts with my whole heart.* Their hearts move naturally after God when in their right temper: As the Waters run towards the Sea, and the Sun runs his race: Their service of God comes from a new Principle, even from Faith that works by love, and is directed to new and higher ends, than all the services of Hypocrites: The sense of divine love constrains them to duty, that they cannot but chuse the things that please

please God, further than they are bound back by Corruption, and Temptation; their works are wrought in God from a Principle of life, raised and revived by grace; They have no mercenary aimes in their Duties to attain any carnal selfish end below God, but their Motives are high and heavenly, pure and spiritual, as the Love of God, and care they have to please him: They see a beauty in Holiness, and a pleasantness in the ways of God, and find a sutableness in their hearts, to love these though under never so great discouragements, and disadvantages as to flesh and blood; hence 'tis a Child of God cannot cast off God and his Worship, though he see nothing of good or comfort coming in by them, nor be perswaded to consent to any thing that is sinful, though to save his purse, person, yea life it self: All the threatnings of Men, or visible dangers in his way, can't bring his heart to comply with ungodliness, or speak or do any thing against God, his people, or wayes, 2 *Cor.* 13. 8. *We can do nothing against the truth.* None but a *Judas* can come with a Band of men and Officers against Christ to apprehend him, or his people for owning him: *Micaiah* would speak nothing against the truth, though to please a King, 1 *Kings* 22. 17. Nor *Jacobs* Soul enter into the secret of the wicked in their sinful enterprise; A fearful *Peter* may forsake the professing of Christ for a time, but he will not be seen on the side of those that do oppose him; no, this is far from the true Spirit of Gods Children: We read of the true Christians in the primitive times, that

that left their preferments, rather than they would be seen against Christ people; and the whole Legion chose rather to lay down their lives, than to oppose their fellow Christians: Such shufflings and Compliances are opposed to the Spirit of the true Children of God; they can run after God in a Wilderness, but cannot be drawn against God by all the World.

Secondly, They have new Rights and Interests: Believers being once entred into the Family of God by Christ, are presently invested with new and Glorious Rights which they never had before, nor any besides the Children of God have or can ever have; which will appear in these six things.

First, They have a right to the special and blessed presence of God the Father, Son, and Spirit. *Psa.* 140. 13. *The upright shall dwell in thy presence.* The upright, that is, the faithful, the Children of God, these shall dwell in thy presence, in thy special presence, for all Men and Devils are in the general presence of God, but the Saints shall be in Gods special presence; and not step into it only as strangers may, but continue for ever as Sons. *Joh.* 8. 35. *The servant abideth not in the house for ever, but the Son abideth ever, Psa.* 26. 6.

Secondly. They have a right to the purchase of Christ, to all the fruit of his Obedience, and sufferings: His blood is theirs, with all the procurements of it. *Isa.* 53. 5. *He was wounded for our Transgressions, he was bruised for our Iniquities, the chastisement of our peace was upon him, and by his stripes we are healed*: whatever Christ dyed for according

according to the agreement betwixt the Father and him, is the Right of his Children, *Joh.* 17. 9.

Thirdly, They have right to the Promises, 2 *Pet.* 1. 4. *Whereby are given to us exceeding great and precious promises.* Whereby, that is, by the knowledge of him, as *ver.* 3. Or through Faith in him, that is, by Jesus Christ we come to have right to the promises, for all the promises are in him Yea and Amen, 2 *Cor.* 1. 20. The promises of this Life and of that which is to come, all are theirs, 1 *Tim.* 4. 8.

Fourthly, They have Right to Communion with, and to the blessing of the whole Family of Christ: Being entred into Gods Family, they have a Right to fellowship with all his people, 1 *Cor.* 12. 13. *For by one Spirit are we baptised into one Body, whether we be Jews or Gentiles, Bond or Free, and have been all made to drink into one Spirit.* The great design of the Apostle in this *chap.* is to shew that all Believers are brought into neareſt Union with Christ, and each other, even into one body; this he proves in this *ver.* by the end of the Ordinances of Baptism, and the Supper, both which do signifie and seal up Believers into the neareſt Union and Communion, by reason of which they have equal right to one another, and the whole body, they have right to Communion with Angels and Saints: All the Sons and Daughters of God, have right to his House; to his Church, and all the priviledges of it, *Isa.* 56. 5. Ordinances and Ministers are theirs, 1 *Cor.* 3. 22, 23. Yea, they have right to the blessings of God on all: *Psalm.* 3. 8. *Thy blessing*

blessing is upon thy People, *Eph.* 1. 3.

Fifthly, They have a right to all the good things of this Life, *Rev.* 21. 7. *He that overcometh shall inherit all things*: Even the good things of this Life, *Ps.* 37. 9. *They that wait on the Lord shall inherit the Earth.* They are Heirs with Christ, who is Heir of all things, *Heb.* 1. 2. They have through Christ a Right to all the good things of this world, so far as God sees it best for them; they have their right in the Second *Adam*, who is Lord of all; this is a New-Covenant-Right; not over other mens rights to invade or break the civil properties of any, but to those Creatures God gives them, and to the good of all things, even wants and enjoyments, and have a sanctified use of them, which none but the Children of God have, *Tit.* 1. 15.

Sixthly, They have Right to the inheritance of Glory, *Tit.* 3. 7. 1 *Pet.* 1. 3, 4. Heaven is the Country, Home, and Inheritance of all Saints: Their Title is founded on the Purchase of Christ, and Adoption of Grace: not upon their Merit or Holiness; and therefore 'tis called on the account of Christ, the purchased possession, *Eph.* 1. 14. *Which is the earnest of our inheritance, until the Redemption of the purchased Possession.* That is until we are actually redeemed from Corruption, and put into the possession of purchased Glory; yea their Reversion in Heaven is so freely procured for them, without any of their money or price, duties or obedience, further than 'tis the way to walk in to Glory; that Eternal Life is said to be the gift of God, *Rom.* 6. 23.

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Death comes by Man's merit, but not Life and Salvation: and is not this a glorious state, and blessed condition, to be made Heirs, and Coheirs with Christ? *Rom.* 8. 17. *And if Children, then heirs, and Joynt-heirs with Christ*: partakers of the same Rights with him, Heirs of the Righteousness of Faith, *Heb.* 11. 7. So was *Abraham*, and so are are all Believers; they have a right to Justification, by believing; and a right to the Kingdom of Glory, *Jam.* 2. 5. *Heirs of the Kingdom*: They have as good a Title to this by Grace, and through the purchase of Christ, as any man to an Inheritance here on Earth, yea, and far more sure of it; for men may be turn'd out of their Rights and Properties here; but Believers cannot be deprived of their Title, and Inheritance through Christ.

Seventhly, They have an interest in Gods love, they are upon his Heart at all times, *Joh.* 16. 27. *For the Father himself loveth you*: He loves with an infinite Love, a Love passing knowledge, and transcending the love of all Creatures, *Isa.* 49. 15. A Mother may forget her Child, but God cannot forget his: He loves at all times, Eternally, and unchangeably: He loves his Children ardently, when they have but little love to him: He loves them notwithstanding their unkindnesses and provocations, *Psal.* 89. 31, 32, 33. He loves them when he seems to be angry with them, and is forced to correct them, *Heb.* 12. 6. He always thinketh on them for good, *Jer.* 29. 11. *I know the thoughts I think towards you, saith the Lord, thoughts of Peace, and not of Evil.* He is very tender of them, and hath

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the bowels of a Compassionate Father towards them, *Psal.* 103. 8, 13. *Mal.* 3. 17. *And I will spare them as a man spareth his Son that serveth him.*

Eighthly, They have a right to the Spirit of Grace, the Spirit is put into their Hearts, *Gal.* 4. 6. Not the spirit of Bondage, but of Adoption, *Rom.* 8. 15, 16. They have union with the Spirit never to be seperated more, *v.* 11. they have the Spirit of Grace and Supplication, *Zech.* 12. 10. To quicken, teach, influence, assist in Duty, and make intercession for them, *Rom.* 8. 26. O what a blessed priviledge is this to have the Spirit of the Son, whereby they can go to God as a Father, and to have the Spirit working in them the disposition, and working for them the actions of Sons.

Thirdly, They have holy and reverential boldness to come into the presence of God through his Son, *Ps.* 26. 6. *I will wash my hands in innocency, and so will I compass thine Altar,* Eph. 2. 18. *For through him we both have access by one Spirit unto the Father.* They can come to God at all times, and behold his Face in Righteousness, unless their sins do cause him to hide himself for a time, *Eph.* 3. 12. And plead their cause through Christ with boldness, *Heb.* 10. 19, 20. And they are not only free to come, but sure to speed, *Joh.* 16. 23, 24. 1 *Joh.* 5. 14, 15.

Fourthly, Instruction is another Priviledge of Sons, *They shall be taught of God, Isa.* 54. 13. He will teach, instruct, and shew them things they know not: *He will lead them into all truth, Joh.* 16. 16. The Spirit searcheth the deep things

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of God, and revealeth them to the Saints, 1 *Cor.* 2. 20. He will teach them all things which they are able to bear: They shall have the openings of Christs mind, to steer their course whiles in this Wilderness of the World, and shall receive the revelation of all truths necessary to Salvation.

Fifthly, They have choice and delicate provisions, and rich maintenance; this is the duty of Parents to provide for their Obedient and indigent Children, 1 *Tim.* 5. 8. *But if any man provide not for his own House he hath denyed the Faith:* He cares for his Children, *Mat.* 6. 31, 32. 1 *Pet.* 5. 7. He that gives his Son, how can he but with him freely give us all things, *Rom.* 8. 32. *Phil.* 4. 19. *My God shall supply all your wants*: He that gives a Kingdom at the Journeys end, will not deny Bread and Water in the way: He will provide for their Bodies and Souls, for their Persons and Families.

Sixthly, Correction is theirs, *Psal.* 89. 32. *Heb.* 12. 8. Correction is the Saints Priviledge, and great advantage; they have need of it, 1 *Pet.* 1. 6. *Though for a season, if need be, you are in heavinesse*, &c. And they have advantage by it, *Psa.* 119. 71. *It is good for me that I have been afflicted*, Heb. 12. 10. *But he for our profit.*

Seventhly, Protection is another priviledge of Children: He will keep them as the Apple of his Eye, *Psa.* 17. 8. He will hide them in the secret of his Tabernacle, *Ps.* 31. 20. He will keep them Day and Night, *Isa.* 27. 3. He gives his Angels charge concerning them, *Psa.* 91. 11, 12. *Heb.* 1. 14.

Lastly

Lastly, The Kingdom is theirs: O think what rest, what joy, what holiness, what perfection, what immutability, and Eternity of Glory is in Heaven! and say, all this is my Estate by Adoption; I shall one day be possessed of it; here I am poor, but there I shall be rich, here I am empty and hungry, there I shall be full: here I am despised, there I shall be honoured; here I have not a house to lay my head in, there I shall have a Mansion to all Eternity; here one and another says, come sit at my Foot, there shall I sit on a Throne, and be a Crowned King for ever: Here my Comforts go, and my troubles stay; worms breed in all my enjoyments, but there is no Rust, nor Moth; no Decay, nor Death. O blessed state indeed that Believers are Adopted to in Christ!

Fifthly, The last considerable thing in Adoption is, the Duties that flow from such a state, and this is part of their priviledge also, as being the Fruit of an Adoption-state, and that which they are purchas'd as well as oblig'd unto by the blood of Christ; all the filial duties of Believers are the fruits of Adoption-Grace, *Gal.* 4. 6. *Because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts.* The Spirit of his Son to make you really such, and to form in you the Nature, and work you to the duty of Sons. So that Adopted Souls are not only chosen of God to be heirs with Christ, but are also begotten of God into the Nature and Image of Christ, *Rom.* 8: 29. *Whom he did foreknow, them he did predestinate to be conformed to the Image of his Son*, that as Christ carryed himself as a Son, so should the Children of God in their measure, and time

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and that by the same Spirit. Now these duties which Gods Children are spirited and engaged to, are,

First, To love God as their Father, even from a sense of his Fatherly love, 1 *Joh.* 4. 19. *We love him because he first loved us.* Deut. 6. 5. *Thou shalt love the Lord thy God with all thy heart, with all thy Soul, and with all thy might:* The Lord thy God, because he hath pleased to make thee his Son, and to place thee in so near and high relation to himself, *Psa.* 31. 23. *O love the Lord all ye his Saints:* You that are set apart for him, and Sanctified by him; O you of all Persons from the sense of this relation should love him. This is a filial duty, and so essential to Sons, as that 'tis put for the ground of all their Obedience. *Joh.* 14. 13. *If a man love me, he will keep my word, and my Father will love him;* that is, *manifest* his love to him as a Father. This is not a forced but a natural love to God arising from that new Nature and Spirit of Adoption in them; so that a Child of God may as well cease to be a Child, as cease to have a disposition to love him: Indeed a gracious Soul may not always actually love God, but he hath a disposition to love him, and can appeal to God that he knows he would love him, and there is nothing in all the World he can value like him.

Secondly, To obey him, 1 *Pet.* 1. 14. *As obedient Children, not fashioning your selves according to former Lusts.* 'Tis a great duty of Children to obey their Parents in all things lawful, and so they that are Gods Children are much more oblig'd to obey God, whose relation much more binds them, being so far above all other re-

relations, whoſe love conſtrains them, 2 *Cor.* 5. 14. whoſe Laws invite them, they being holy, juſt, and good, *Rom.* 7. 12. Whoſe rewards alſo encourageth them, there is a reward in keeping them, *Pſa.* 19. 11. and a reward upon thoſe that keep them, *Rev.* 2. 10. Now this Child-like obedience differs from all other obedience; in that, 1. 'Tis the fruit of faith, *Joh.* 8. 47. *He that is of God heareth Gods word*, that is obeyeth Gods word; but what an Obedience is this, ſee the former *ver.* It is an Obedience from faith, *ver.* 46. *If I ſay the truth why do ye not believe me?* 2. 'Tis the labour of love, 1 *Theſ.* 1. 3. *Remembring without ceaſing your work of Faith and labour of love.* 3. 'Tis delightful Obedience, *Rom.* 7. 22. *I delight in the Law of God after the inner Man.*

Thirdly, A fear of offending him, *Hoſ.* 3. 5. *And ſhall fear the Lord and his goodneſs in the latter daies.* This is a filial fear ariſing from their relation to God as their Father, 1 *Pet.* 1. 17. *And if you call on the Father*, &c. *paſs the time of your ſojourning here in fear.* This is a fear ſpringing from and conſiſting with love; there is a fear that love caſteth out, 1 *Joh.* 4. 18. *perfect love caſteth out fear*, that is ſlaviſh fear: 'Tis ſuch a fear as keeps the Soul cloſe to God, and not drive him from him, *Jer.* 34. 40. O how fearful is ſuch a Soul of offending God, *Job* 34. 31. He will do all he can to prevent ſin, *Pſa.* 119. 11. *Thy word have I hid in my heart that I may not ſin againſt thee.*

Fourthly, A zeal for Gods glory, *Pſa.* 69. 9. *The zeal of thine houſe hath eaten me up:*

That

That is, the zeal which I have for thy house or for thy pure Worship, against them that would corrupt it, hath like fire consumed me. Zeal is the burning fire of love which will not bear any thing that dishonours God: So *Phinehas* could not endure to see God dishonoured by the whoredomes of his People, but in his zeal executes the Law upon one of the highest offenders, *Numb.* 25. 11. The want of the zeal made *Laodicea* in danger of being spued out of Gods mouth, *Rev.* 3. 16. and therefore God calls her to Repentance, and to this zealous Spirit in his Worship, *ver.* 19. *Be zealous and Repent.* This zeal was that Child-like temper that God commended in *Ephesus*, *Rev.* 2. 2. Thou canst not bear them that are evil: A zealous Soul cannot suffer any reproach on Gods Name, *Psa.* 69. 20. *Reproach hath broken my heart.* This Child-like zeal in *Cræsus* dumb Son open'd his mouth when his Father was in danger to be slain.

Fifthly, A fiducial dependence on his care and faithfulness, *Psa.* 23. 1. *The Lord is my shepheard, I shall not want*: Rom. 8. 32. 1 Pet. 5. 7. *Casting all your care upon him, for he careth for you*: This was the Child-like confidence of *Job* in his God, *Job* 13. 15. Though he slay me yet will I trust in him: This dependence on the Fathers care quieted *Musculus*, when he was forc'd to labour in the Town Ditch for his Maintenance.

Est deus in Cœlis qui providus omnia curat,
Credentes nunquam deseruisse potest.

Mat. 6. 32. *Your Heavenly Father knows you have need of all these things.*

Sixthly, Humble Submission to him; *Heb.* 12.

9. *Shall we not much rather be in subjection to the Father of Spirits and live,* ὑποταγησόμεθα, The word notes an orderly subjection, according to that order and place in which God hath set a Man, that subjection that is in an Inferiour to a Superiour: The same word is used of Christ, *Luke* 2. 51. *And he went down with them to* Nazareth, *and was subject to them*, that is, submitted himself to that place duty he owed to them as his Parents.

Seventhly, A carefulness to please him, *Isa.* 56. 4. *That chuse the things that please me, to them will I give within my house, a place and a Name better than of Sons and Daughters.* That is, such will I own for my Family, my Sons and Daughters, that chuse the things that please me. So did the Lord Jesus evidence his filial duty to his Father, *Joh.* 8. 29. *I do alway the things that please him*, 1 Joh. 3. 22.

Eighthly, An endeavour in all things imitable to resemble him, 1 *Pet.* 1. 15. *As he that called you is holy, so be ye holy in all manner of Conversation.* Luke 6. 36. *Be ye merciful as your Father in Heaven is merciful.* Mat. 5. 48. *Be ye perfect as your Father in Heaven is perfect*; that is, In the grace of love to Enemies. *Eph.* 5. 1. *Be ye followers of of God as dear Children.*

Ninthly, A labouring to walk worthy of so high relation, and nearness unto God. 1 *Thes.* 2. 12. *That you walk would worthy of God who hath called you to his Kingdom and Glory*: Worthy of so high a Calling, like the Children of a King; like *Gideons* Brethren, who all resembled the Children of a King; *Judges* 8. 18. Your duty is to live above the Children of this World, who only

only are wise in their generation, *Luke* 16. 8. But be ye wise in the things of God, evidence your highest wisdom to be in keeping the Law of the Lord, *Deut.* 4. 6. Live like them that are Adopted Heirs of a Kingdom, even the Heavenly Kingdom, that fadeth not away: O live above the snares and fears of this world.

Lastly, A maintaining a real Love to your Brethren, and an endeavour to live peaceably with them, 1 *Pet.* 3. 8. *Love as Brethren, be pitiful, be courteous*, &c. 1 Joh. 5. 1. *Every one also that loves him that begetteth, loveth him also that is begotten*, 1 Joh. 3. 11. Gen. 13. 8. *Let there be no strife, I pray thee, between me and thee, between my Herdsmen, and thy Herdsmen, for we be Brethren*, Chap. 45. 24. *See that you fall not out by the way*, 2 *Cor.* 13. 11.

USE.

Thus you see what a glorious Treasure Adoption-grace is; view over this Inventory (Believer) and tell me what thou thinkest of it: Is it not a Treasure indeed, which all the Gold of *Ophir* cannot equallize? Nor all the glory of the World worthy to be compared with? And see all this procured by the Sweat and Blood, the Obedience and Death of the Son of God; and then say, whether Christ be not precious indeed: Look upon the Children of this World in all their Glory; view their priviledges in their utmost latitude and extent; and answer me whether a Believer in rags doth not far surpass them. Christ speaks of *Solomon*, that he in all his Glory, was not to be compared to one Lilly

in the Field. So one Saint, and Child of God infinitely excels the Great men of this World, in all their Grandure, and Advancemeuts. O then admire the Lord Jesus on this account also, for procuring Adoption-grace.

1. Quest. *But how may I know whether I have obtained this Adoption-grace?*

Answ. This is a point worth the enquiring into, and satisfaction in so fundamental a point is very necessary: But 'tis the Office of Gods Spirit to seal us up to the day of Redemption, and bear witness with our Spirits that we are the Children of God, *Rom.* 8. 16. Men may lay down marks, but 'tis God must determine the Quest. yet notwithstanding for thy resolution, (Believer) consider,

First, Such are partakers of the Divine Nature, and are really Sons, as well as Relatively, 2 *Pet.* 1.4. They have the Image of God instampt upon their Souls: They have the seed of Holiness, Faith, Love, Hope, Patience, and Humility in them, 1 *Joh.* 3. 9. *Rom.* 8. 29. And they have received of his fulness, Grace for Grace, *Joh.* 1. 16.

Secondly, Such prize nothing in all the world like to Relation to God, *Ps.* 73. 25. 1 *Joh.* 3. 1. *Behold what manner of Love the Father hath bestowed on us, that we should be called the Sons of God.*

Thirdly, Christ is exceeding precious to such in whom they are chosen, and by whom this Grace comes, 1 *Pet.* 2. 7. *To you that believe he is precious.* None in Heaven or Earth that they value like to Christ, they account all things but dross and dung, in comparison of Christs excellency, *Phil.* 3. 8.

Fourthly,

Fourthly, Such will employ their greateſt care to imitate God, *Eph.* 5. 1. 1 *Joh.* 3. 22.

Fifthly, ſuch have a Spirit of prayer and ſupplication, *Rom.* 8. 15, 16. *Gal.* 4. 6. *Becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your hearts, crying* Abba *Father*: Not Parts, not Light, not the gifts of Prayer only, but ſuch a Soul hath the Spirit of Prayer, very ſtrong ſtrains of Faith and Love run through all his Duties: He hath a Spirit of boldneſs whereby he comes to God as to a Father. O how earneſt and unwearied are his breathings after God; what wreſtlings with God in ſecret hath he, what pourings out of ſtrong cries to him as Chriſt did in the days of his Fleſh, *Heb.* 5. 7. O the ſtruglings! O the wreſtlings! O the ardent breathings of ſuch for the pardon of their ſins, for the mortifying of their luſts, and for the reviving of their graces: Now where the Spirit of Adoption is, there is the ſtate.

Sixthly, Such are enabled to bear, and profit by affliction, *Heb.* 12. 7. *If you endure chaſtening God dealeth with you as with Sons.*

Laſtly, Such have endeared affections to the people of God, 1 *Joh.* 3. 14. *We know we have paſſed from Death to Life, becauſe we love the Brethren.*

2. Queſt. *What muſt we do to obtain this Adoption-grace.*

Anſw. This is an act of Sovereign pleaſure, and Free-grace, *Rom.* 9. 15, 16, 18. It cannot be purchaſed by any thing in, or done by the Creature. You cannot with *Simon Magus* buy this Relation, *Act.* 8. 18, 19. yet there are ſome ways

In which Adoption grace may be obtained; as,

First, Get your Souls separated from sin, 2 *Cor.* 6. 17.

Secondly, Get justifying Faith, *Eph.* 2. 13, 19.

Thirdly, Beg the Spirit of Adoption, *Gal.* 4. 6.

Lastly, Open the door of thy heart to the Spirit, *Psa.* 24. 7. *Rev* 3. 20.

CHAP. XX.

The Confirmation of the new Covenant is the Fruit of Christ's purchase, provid by several Arguments.

ANother glorious Fruit of Christs blood, and purchased Treasure for saved Souls, is, the establishment of the new Covenant, to Believers, and Believers in the Covenant. This is the certain effect of Christ's death, the making sure the Covenant to all his seed: That there is no more possibility of making it void to the Heirs of promise. This is the great thing undertaken in the new Covenant, that it shall be sure to all the seed, *Rom.* 4. 16.

There are Eight things which secure this to Believers.

First, This new Covenant must needs be firm and unalterable, because the reason why God found fault with the old Covenant, was, because it

it was weak, and could not secure those that were within it, *Heb.* 8. 8, 9. *Which Covenant they brake; though I was an Husband to them, saith the Lord,* Jer. 31. 32. Now if this were the reason why God did alter the first Covenant; then the new Covenant he makes in the room of it, must needs be free from this Imperfection and mutability, or else it would abundantly reflect on the infinite wisdom of God to make a new Covenant guilty of the same errour.

Secondly, This was Gods design in making a new Covenant, that it might be ordered in all things, and sure, 2 *Sam.* 23. 5. That it might be firm, and established upon better promises, *Heb.* 8. 6. Why are they called better promises? Are there better promises than the promises of Heaven and Glory? They are called better, because more pure and absolute promises, and because it was Gods design to make them sure, *Rom.* 4. 16.

Thirdly, It is confirmed by the blood of Christ, and therefore the blood of Christ is called the blood of the Covenant, *Mat.* 26. 28 *This is my blood of the new Testament*: 'Tis the blood of the new Testament, in that it seals to the fulfilling of this Covenant. The death of the Testatour makes the Testament to be in full force, *Heb.* 9. 17. That now all the Promises and Legacies are certain, and cannot be disappointed to the Legatees and Heirs of salvation. Again, this blood of Christ is the blood of the Covenant, and confirms it, in that it makes good all the conditions of it, that whatever is required to make this Covenant good, is undertaken by Christ, in the behalf of all his seed, and therefore he is called

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the ſurety of the new Covenant, *Heb.* 7. 22. By death he hath fulfill'd the Condition of the firſt, and undertaken for the fulfilling of this new Covenant, in and by Believers: Yea, his obedience is for them, to preſent them compleat to the Father, notwithſtanding all their failings.

Fourthly, This new Covenant is ſure to Believers, becauſe the Adminiſtation of it is in the hands of Chriſt, *Heb.* 8. 6. *But now he hath obtain'd a more excellent Miniſtery, by how much he is the Mediatour of a better Covenant.* The whole truſt about the Adminiſtration of new-Covenant-bleſſings, is devolved on Jeſus Chriſt; and therefore he is called the Mediator, and Miniſter of the Covenant: So that the Covenant muſt needs be ſure, ſeeing the diſpoſe thereof is by compact betwixt the Father and Chriſt, deliver'd into his hand upon the account of his death: Now he that is the Believers Friend, Head, and Husband, hath all power in Heaven and Earth, to make good the Covanent to them, *Mat.* 28. 18. So that the promiſes of the Covenant cannot be forfeited by Believers, being made over to Chriſt as to a Truſtee for them, and their Covenant ſtate alſo being ſo ſurely confirm'd, that they cannot fall from it.

Fifthly, Chriſt's ſufficiency to ſee new-Covenant-promiſes made good, and new-Covenant-ends accompliſhed to them, is ſecurity enough for their ſafety. He is an alſufficient Saviour, able to ſave to the utmoſt, all that come to God by him, *Heb.* 7. 25. He is able to ſee Gods part fulfilled, having all the promiſes in his hand, and

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all the things promiſed at his diſpoſe; and he is able to ſee the Believers part fulfilled alſo, for he hath all that in him which is needful for the making of the Condition good on their part: For,

Firſt, He hath all Wiſdom in him, to make them wiſe to Salvation, *Col.* 2. 3. *He is made of God to his people Wiſdom*, 1 *Cor.* 1. 30. Appointed of God to receive Wiſdom for them, whatever they need to guide them in the way, and fit them for Salvation: Knowledge is neceſſary to Eternal Life, *Joh.* 17. 3. The Image of God conſiſts partly in it, *Col.* 3. 11. Without it the heart is not good, *Prov.* 19. 2. No Faith without Knowledge, 2 *Cor.* 4. 4. No Obedience without Knowledge, *Pſa.* 18. 44. This is needful to diſcern the wiles of Satan, 2 *Cor.* 2. 11. The ſinfulneſs of ſin, *Rom.* 7. 13. The precioulneſs of Chriſt, 1 *Pet.* 2. 7. The beauty of holineſs, *Pſ.* 110. 3. The love of Chriſt, that paſſeth knowledge, *Eph.* 3. 19. The *hope* of your calling, and the things freely given of God, 1 *Cor.* 2. 12. And for this end all Wiſdom is laid up in Chriſt to be given out to his people by his Spirit through his word; hence 'tis ſaid, that Believers have an Unction from the holy one, to teach them all things, 1 *Joh.* 2. 20, 27. And the promiſe of the Spirit is made to them, to lead them into all truth, *Joh.* 16. 13. So that whatever is needful for Saints to fit them for Covenant-Duties and Mercies, all this is in Chriſt for them, and ſo he is able to make the Covenant good to them.

Secondly, He hath all Grace in him that tends to the fulfilling of this Covenant in Believers and for them: He hath received the Spirit without mea-

meaſure; *Joh.* 3. 34. And why is this? But that from his fullneſs Believers may receive Grace for Grace, *Joh.* 1. 16. He is the fullneſs that filleth all in all, *Eph.* 1. 23. And therefore hath promiſed Grace ſufficient to his people in all their temptations, 2 *Cor.* 12. 9. 1 *Cor.* 10. 13. under all their burdens, *Pſa.* 55. 22. For all duties and undertakings, *Phil.* 2. 12, 13. *Chap.* 4. 13. *I can do all things through Chriſt that ſtrengtheneth me.*

Thirdly, He hath all power in Heaven, and Earth put into his hand, *Math.* 28. 18. Power to bruiſe Satan under his peoples feet, *Rom.* 16. 20. To ſubdue Corruptions in them, *Mic.* 7. 19. To vanquiſh all their Enemies for them, *Joh.* 16. 33. *Rev.* 12, 11. To heal all their backſlidings, *Hoſ.* 14. 4. To work all their works in them, and for them, *Iſa.* 26. 12. To give them Faith, and to finiſh it, *Heb.* 12. 2. To keep them faithful to the death, 2 *Theſ.* 2. 3. And to ſecure the promiſed Fruit of all for them, *Rev.* 22. 12, and therefore ſufficiently able to make good Covenant-Promiſes to them, and to fulfill Covenant-duties in them.

Sixthly, Chriſts engagement to, and for his people, and his intereſt in them, is another ground for the fulfilling of the Covenant; *Chriſt* hath promiſed the Father that he will bring them all to Glory, and hath undertaken all their work for them, *Heb.* 10. 7. And he hath promiſed to them to make good his Covenant when he perſwaded their hearts to him. *Heb.* 8. 9, *to* 13. *Iſa.* 55. 11. Again his own intereſt in them is ſecurity enough: All the fruit of his death and purchaſe lies in the fulfilling of the Cove-

Covenant; if that be broken, he loseth all his hopes, and Obedience, he hath dyed in vain, his blood and Intercession are to no purpose, for herein lies all the travel of his Soul, *Isa.* 53.10, 11. In this is the enjoyment of all his delights, if this Covenant be not sure then no Soul can be saved, and Christ should lose those delights he had in the habitable parts of the Earth before the World was made. *Pro.* 8. 31. Saved Souls are Christs Crown and Glory, and how mangled and defective would Christs Crown be, should any one Perish who are interested in this Covenant? Upon this depends all Christs Mediatory Glory, *Joh.* 17. 4, 5. And should there be a failure here, he would lose his expected Glory as Mediatour. So that you see the fruit of his Purchase, the delight of his Soul, and his Eternal Glory with the Father, are all wrapt up in the accomplishment of this Covenant.

Seventhly, The Immutability of Gods Counsel, and the certainty of his engagement, confirmed by an Oath, renders the new Covenant sure, *Heb.* 6. 17, 18. *Wherein God willing more abundantly to shew to the heirs of promise the immutability of his Counsel confirm'd it by an Oath:* These are two immutable things, Gods purpose, and his engagment, and because these could admit of no variation, therefore the things Promised must be fulfill'd in due time. Heaven and Earth shall pass away, but the Counsel of God that must stand: 'Tis laid upon Infinite Wisdom, and all things in order to the fulfiling of it, are made so sure, that it cannot possibly be frustrated: Her wants not sufficient Power and faithfulness to

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reach his own deſigns, and therefore what he hath determined muſt come to paſs, and upon this purpoſe of God is laid his promiſe: He having firſt reſolved upon it, is engaged to it.

Laſtly, Another reaſon to prove the certainty of the new Covenant is taken from the nature of the promiſes; they are abſolute; 'tis true there are ſome conditional promiſes as the effects of the other, but the fundamental promiſes, and thoſe which compleat the Covenant of grace are altogether abſolute; 'tis true alſo, faith is a neceſſary qualification to intereſt a Perſon in theſe promiſes, but when the Soul comes to have a propriety in them, the tenure of them then is abſolute, *Jer.* 31. 33, 34. *Heb.* 8. 9. He will put his Spirit within them, and will cauſe them to walk in his Statutes, *Ezek.* 36. 25, to 28. *I will be a God to them, and they ſhall be my People*, Jer. 32. 40. *And I will make an Everlaſting Covenant with them, that I will not turn away from them to do them good: But I will put my fear in their hearts, that they ſhall not depart from me:* In which you ſee the condition is undertaken and ſecured, as well as the promiſe and things promiſed; had it indeed depended upon conditional promiſes alone, which doubting Souls have moſt in their eye, then the failure of the condition would have forfeited the promiſes, and then they had been null'd: But you ſee the promiſes of the new Covenant are abſolute, and therefore ſure to all the ſeed, even to every one that believeth in Jeſus Chriſt: Theſe are the grounds of hopes the believers have, that the Covenant, and every tittle of it, ſhall be made

good

good to them; but that which doth meritoriouſly confirm it, is the blood of Chriſt: His death and ſuffering, on which account it may be lookt on as the ſealing and confirming of it, and ſo believers may ſee to whom they are beholding and oblig'd for all their new-Covenant ſtability.

USE.

From this grand and glorious truth: The fulfilling and aſſurance of the new Covenant, flows, 1. Wonderful Comfort to all true Believers. 2. Great Obligations on them to thankfulneſs and Obedience.

Firſt, This yeilds abundant Conſolation to Believers, on a double account.

1. From the certainty.
2. From the Excellency of this Covenant.

Firſt, From the certainty of this Covenant flows theſe ſtreams of comfort. Firſt, In that all occaſions of Jealouſie about the love of God are cut off; for if the Covenant be ſure, then Gods love is ſure, and ſecured from all mutability, and ceſſation, this being one great thing contained in it. *Jer.* 31. 3. *I have loved thee with an Everlaſting love.* Gods love to his People is Eternal, therefore ſure: He doth reſt in his love to them, *Zeph.* 3. 17. The word is *(Jacharish)* he will be ſilent in his love. *Bucer* renders it *Silebit cum dilecta ſua: He ſhall be ſilent in his Beloved*; that is (ſaith he) He ſhall ceaſe from contending with her, being wholly delighted in her. But *Montanus* renders it in the abſtract, he ſhall be ſilent by reaſon of his love. *Propter dilectionem ſuam.* But *Cocceius* and other Interpreters, render the letter

letter (*Beth*) *In: He shall be silent in his love*, or rest in his love, alluding to the wonderful excess of affection in a Person, that through exceeding amorousness cannot speak or express it for a time: *Cocceius* takes it for the pardoning of their sin, and ceasing from those former stroaks of his displeasure: And this I suppose may be chiefly intended here; *to wit*, The greatness of his love noted by silence, and exuberant Joy, with a remove of all tokens of his anger, and this to be fixt and perpetual; so the Apostle assures Believers, that the love of God in Christ is irremoveable, *Rom.* 8. 35. All the World cannot withdraw Christs heart from his People, where he once loves he loves to the end, *Joh.* 13. 1. This a believer may be assured of in the New Covenant, that Gods love changeth not, his heart is still towards his people, however his dealings may be with them.

Secondly, Then all the grounds of tormenting fear are now removed. If the Covenant of grace be confirmed to believers, then there's no Just ground for them to entertain slavish fear, *Rom.* 8. 15. *For ye have not received the Spirit of Bondage again to fear.* There's no cause for such to fear, 1. That God is their Enemy; being once reconciled to them in his Son, he can hate them no more. 2. Their sins shall never Condemn them, *Rom.* 8. 1. 3. God will never totally leave them, *Heb.* 13. 5. 4. They shall not wholly fall from God. *Jer.* 32. 40. 5. They have no cause to fear the wrath to come, *Rom.* 5. 9. *Much more being justified by his blood we shall be saved from wrath through him.* Thus you see

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all the grounds of tormenting fears are gone: 'Tis true a Cautelous fear and circumspection may be maintained, but the workings of a Bondage-Spirit are removed.

Thirdly, Then dejecting Conclusions from self-impotency to fulfil this Covenant, and all seeming difficulties in the way are wholly insignificant; if this Covenant be confirmed by Christ to and for Believers, then no insufficiency in them to make good these Covenant-Duties can render it void. Because,

First, the Certainty of this Covenant depends not on the Creatures ability, but on Gods Faithfulness; 'tis true, if this new Covenant (as the first) did wholly depend upon the Integrity and Faithfulness of the Soul in Covenant; then indeed the enjoyment of those mercies and promises comprehended in it would be very dubious; but 'tis not so, for God himself hath undertaken the accomplishment of it, 1 *Cor.* 1. 8, 9. *Who shall also confirm you to the end, that ye may be blameless in the day of our Lord Jesus Christ, God is faithful by whom ye are called to the fellowship of his Son Christ Jesus our Lord.* So 1 *Thes.* 5. 23, 24. So that the Saints Confirmation in holiness, and preservation to glory depends on the faithfulness of God in Christ, who having perswaded their hearts to embrace his call, will finish Salvation-work in, and for them.

Secondly, Strength sufficient to finish their work, and to obtain Salvation is ensured to them. 2 *Cor.* 12. 9. *My grace is sufficient for thee, my strength is made perfect in weakness.* Grace in thee may fail, but grace in God cannot: Christ

hath a stock sufficient for thee, to carry thee through Temptations, and to lift thee above thy Corruptions. So *Ezek.* 36. 27. *I will put my Spirit within you, and cause you to walk in my statutes.* The Spirit is a Fountain that will fill up your empty vessels, supply all your wants, and engage your hearts to keep the way of his Commandements.

Fourthly, Then none of the well-grounded hopes of believers shall be lost, *Psal.* 119. 49. *Remember thy word unto thy Servant upon which thou hast caused me to hope.* God will never forget to fulfil those promises which he causeth us to confide in, for he is faithful who hath promised, *Heb.* 10. 23. *Rom.* 5. 6. *And hope maketh not ashamed.* That is, by reason of a disappointment; shame usually ariseth from some frustrations of expectation, but this cannot befall well-grounded hopes, because they have their dependence upon the firm word of God which cannot be disappointed.

Fifthly, Then your labour shall not be in vain in the Lord, if the Covenant be confirmed, then you cannot run in vain, or lose any part of that work you do for God, 1 *Cor.* 15. 58. *Gal.* 6. 7, 8. *What a man soweth that shall he reap.* He that soweth to the Spirit shall reap life Everlasting: O Souls, all your sincere duties will appear again, and bring their reward with them. All your pains in serving God, hardships in following him, dangers in owning him, and industrious labours to please him, shall be fully and certainly recompenc'd with a far more and exceeding Massy Crown of Glory.

Sixthly,

Sixthly, Then all your warrantable desires shall be satisfied in due time: For this is part of the Covenant-promise, *Psa.* 37. 4. *Delight thy self also in the Lord, and he shall give thee the desires of thy heart*, *Psalm.* 145. 16, 19. All the breathings of your Souls after God, and unfeigned longings for more spotless holiness, more perfect victory over sin, for humble submission to divine pleasure, more sincerity of heart, and raised capacities for service, shall certainly be satisfied first or last.

Seventhly, If the Covenant of grace be sure, then nothing can make the believers state miserable, indeed he may seem to be in a bad condition, when under the power of temptation and corruption, and pressed grievously with severe and bitter Providences, and stroaks of seeming vengeance, but yet his state is good; who could have past a favourable interpretation on the afflictions of *Job*, when on a dunghil, and on the tryals of *David* when pursued by *Absalom*? yet we find there was hony in these Rods, and *David* could notwithstanding lye down and sleep in peace, *Psa.* 3. 5. So *Josiah* in an evil day, when wars and frowning providences did surround him all about, yet dyed in peace, 2 *Kings* 22. 20.

Lastly, Then a gracious Soul is a blessed Soul, both here and to all Eternity, because this Covenant takes care for the good things of this life, and that which is to come: 1 *Tim.* 4. 8. *Godliness hath the promise of this life and that which is to come*: Hence the Scripture doth so often pronounce the Godly Man to be a blessed Man,

Psa. 119. 1. *Blessed are the undefiled in the way,* *Psa.* 112. 2. *Psa.* 141. 2. Thus we have now briefly toucht on some grounds of Comfort that Believers may derive from the certainty of this new Covenant; we now come to consider,

Secondly, The excellency of this Covenant which the blood of Christ so confirms to Believers; this new Covenant is a choice and precious Covenant; what *David* said of *Goliah*'s Sword may be affirmed of this; *That there is none like it,* 1 *Sam.* 21. 9. This would abundantly apear, could I with consistency to my design here, run out at large in the demonstration of this great truth; but to touch a little on some evidences of its excellency under these two general considerations.

1. *The things that are promised in this Covenant.*

2. *The way appointed of God to attain them.*

First, The things stipulated in this Covenant, are,

First, Great and glorious things, the products of infinite Grace, and discoveries of unconceivable greatness, such Promises as were never offered in any other Covenant: In this Covenant God makes over himself to Believers to be their God, their Sun and Shield, their exceeding great reward, all that he is, and all that he hath to be theirs, so far as they are capable to receive: *I will be to them a God*; that's in the Covenant: He whom the Heaven of Heavens cannot contain; whom the Angels cannot define, far above the searches of the most refined Spirits, far beyond the knowledge of those that always dwell in his sight; this invisible unknown God

God in this Covenant makes himſelf over to Believers: He will be theirs for ever, *Heb.* 8. 10. A God in the neareſt Relations that Creatures are capable to approach to him in: He will be a Father, Husband, Head to them, and to every one of them in the Lord Jeſus Chriſt: To love and delight in them; to feed and cheriſh them; to care and provide for them; to dwell and abide with them; to impart, and Communicate of all his fullneſs and ſweetneſs to them, ſo far as it ſutes with the meaſure of Chriſt, and their beſt good: Is not this a great thing indeed, that God ſhould make over himſelf to the Believer? O glorious Covenant!

Again, Another great and glorious thing engaged in this Covenant is, That Believers ſhall be to him a people, a peculiar people; his own people, his Jewel, his Treaſure, *Mal.* 3. 17. They ſhall be the Apple of his Eye; the delight of his Soul, a Seal upon his Heart: *A people near to God*, *Pſa.* 148. 14. Nearer to him than all the world beſides; nearer than the Angels, that never ſinned: What a wonderful thing is this! They ſhall be dandled on his knee: Lye in his Boſom; ſit at his Table here; and ſit down on Thrones in his Kingdom to all Eternity: O what a wonderful Covenant is this! This ſhould fill the Believers heart brim full of Joy and Conſolation.

Again, He hath promiſed in this Covenant, that he will write his Law in their Hearts, and put his truth in their inward parts, *Jer.* 31. 33. They ſhall be his Epiſtle known and read of all men, 2 *Cor.* 3. 2, 3. He will lead them into all

truth, *Joh.* 16. 13. He will shew them his Covenant, *Psa.* 25. 14. He will be merciful to their unrighteousnesses, and remember their sins no more, *Heb.* 8. 12. He will put his Spirit within them, and cause them to walk in his ways, *Ezek.* 36. 27. He will give them Grace and Glory, and no good thing will he withold from them, *Psa.* 84. 11. He will admit them into his special presence at all times, through the blood of his Son, *Heb.* 10. 19, 20. He will give them the Spirit of Adoption to cry *Abba* Father, *Rom.* 8. 15. They shall be Kings and Priests to God, cloathed with beautiful Garments, a right noble seed all glorious within; and advanc'd into intimate familiarity with God in Christ by the Spirit, *Rev.* 1. 6. They shall be kept by his mighty power through Faith to Salvation, 1 *Pet.* 4. 5. O, are not these great things indeed for poor sinful Dust and Ashes, mercy-abusing Creatures! O we want Hearts to contain them, and Tongues to express them.

Again, As this Covenant is made up of great things, so it contains in it all good things, *Jer.* 32. 40. All Gods Thoughts and Resolves, are to do them good; all his dispensations are bringing them in good, *Rom.* 8. 28. O what a Glorious thing is this! Yea they are suitable things that are wrapt up in this Covenant: Such as are suitable to their Natures; suitable to their Spiritual desires; suitable to their wants, and suitable to their advantages: The new Covenant carries nothing Hetrogeneous to the well-being of the Saints: O what a wonderful thing is this! Great things indeed are contain'd in this new-

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Covenant, that tends to the infinite contentment, pleasure and profit of saved Souls: Surely this must needs fill Believers Joys, and yield them merry days here, and prepare for them Rivers of pleasure to all Eternity.

Secondly, Consider the way which God hath appointed for the attaining those glorious things, and this will advance the Believers comfort: Persons may come at good things in a bad way, and that would abate much of their consolation: But these great and glorious things contain'd in the Covenant of Grace for Believers, are given out in a most excellent way: For,

First, It is in a way of Grace; If God had given them to be bought and sold, to be purchased by mans merit, it would not have been so sweet: But they are held out freely, without money, without price, *Isa.* 55. 1. *It is by Grace you are saved, not of your selves, Eph.* 2. 8. There's nothing for man to glory in, about his Salvation, that is of his own: Saved Souls are created to their mercies: They are prepared for their mercies, *Rom.* 9. 23. And their mercies are prepar'd for them, 1 *Cor.* 2. 9. They are also prepar'd for their Duties, in order to their mercies: They are Vessels of mercy fitted and prepared for mercy and glory, 2 *Tim.* 2. 21.

Secondly, It is in a self-humbling, and abasing way: The more the Creature is abased, the more Divine Glory is exalted; and the more God is all in all, the more is the saved Souls Glory, Comfort, and Joy; the more the loftiness of man is brought down, the more God a-

lone is exalted, *Iſa.* 2. 17. And the more God is exalted, the more Believers are pleaſed: Now God gives out theſe new-Covenant mercies in ſuch a way, as may moſt abaſe ſelf; for he gives them out in a way of Believing, and no Grace more cuts off ſelf than Believing: All boaſting and Self-glorying is cut off by Believing, *Rom.* 3. 27. Therefore God hath ordered ſuch a way for Souls to come at new-Covenant Mercies, as may cut off all Self glorying, that ſo their comforts may riſe to the greateſt meaſure, to be full Joy and Conſolation, to ſee the Creature abaſed, and God exalted: There's nothing but Man's curſed ſelf can indeed prove a real Enemy to his comforts: A Child of God is never more filled with the pure Wine of Conſolation, than when he is emptied of all the Lees and Dregs of his own vain-glory.

Thirdly, It is in a pure and clean way, that God brings ſaved Souls to theſe new-Covenant mercies: It is in a way of Holineſs: No uncircumciſed ſhall paſs therein: It is in that way of Grace, and Purity, without which none ſhall ſee the Lord: It is the upright, pure in Heart, the ſincere Soul ſhall attain to theſe great and glorious things: The clean Hands, and the clean Heart, *Mat.* 5. 8. *Pſa.* 140. 13. *Pſa.* 24. 4. *Iſa.* 35. 8.

Fourthly, It is in a ſweet and pleaſant way: A delighful way, for ſuch are all the ways of Holineſs to gracious Souls, ſweeter than Hony and the Hony-comb: They take wonderful pleaſure in Holineſs, *Pſa.* 119. 17. *Prov.* 3. 17. Legal ways were hard and troubleſome ways.

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The Yoke of the Law is a heavy Yoke, *Act.* 15. 10. But the Yoke of Christ is an easie Yoke, *Mat.* 11. 30. O that God should confirm such a Covenant as this, that contains such glorious things, and all these ensured to Believers, and they led to them in such a choice way; surely this must needs yield wonderful comfort, and advance the Believers Joy.

Another improvement of this grand truth is by way of Duty.

There's nothing more strengthens the Believers Bond to Obedience, than the consideration of the certainty of the new-Covenant: Not to mention all those arguments that might be urged to engage Redeemed Souls to all manner of Holiness from the certainty of the Covenant: I shall insist only on these two.

First, The consideration of that Infinite Love of Christ, that led him through such a costly way to make good this Covenant: O what manner of Love is this, if duly weighed? That the Son of God should come down, and be made man, take upon him the form of a Servant; engage to the Service of the first Covenant, to make good all the violated conditions thereof by his sufferings, and all the precepts thereof by his Obedience: That he should be made a Curse, and taste of death, and all to make this Covenant sure: That he should shed his blood, to make firm this Covenant in all the parts of it: That he should come and melt himself to death, that the seal might be put upon this new Covenant. O what wonderful Love is this, for nothing could make it sure, but the Testatours

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blood, and that he would shed his Blood to make it sure. Now then there's no greater constraints to duty, than the sense of the Love of Christ, 2 *Cor.* 5. 14. *The Love of Christ constrains us.* Arguments of Love are irresistible; it silences the Believing Soul in all his resistances: When Arguments fetch'd from the Law, do only drive the Soul to Duty; nay sometimes bind back from duty: That at such a time the sense of the Love of Christ doth draw, yea post the Soul away to Obedience, *Draw me, and we will run after thee,* *Cant.* 1. 4. that is, Let out the potent influences of thy sweet Love upon me, and then I will hasten after thee, or further my Obedience of thee.

Secondly, Another reason for Obedience is taken from the certain blessed Ends, and Fruit of new-Covenant Obedience, which is no less than Eternal Life, *Rom.* 6. 22. All the blessings of the everlasting Covenant are ensured to such, *Ps.* 103. 17, 18. *The mercy of the Lord is from everlasting to everlasting upon them that fear him; to such as keep his Covenant, to them that remember his Commandments to do them:* Mercies in the way, mercy in the end, are all ensured to them that fear him, to them that Evangelically keep his Covenant, *Psa.* 25. 10. *All the paths of the Lord are Mercy and Truth, unto such as keep his Covenant and his Testimonies.* There's great reward in the very keeping his Commandements, and reward in the latter end: O what promises are entail'd to Gospel-Obedience: Nay, you will not only have the Fruit of your own Graces, but you will have the Fruit of Christs Grace, the Fruit of his Obedience, and his Righteousness

ousness too: Therefore, O what reason have such to obey! seeing the Covenant is made sure, they cannot miscarry, their labour shall not be lost; considering the Love of God, that should engage them to Obedience, and the blessed Issue of it.

Thus much of the sixth Branch, and *Item* of Christ's Inventory, and the Riches of his Purchase.

CHAP. XXI.

The Heavenly Inheritance is the Fruit of Christ's purchase.

WE shall briefly add one particular more of the Purchase of Christ, that is, The Consummation, and compleating of all the Believers happiness, and comprehension of his chiefest treasure, which is the purchased possession of Glory, *Eph.* 1. 14. *Until the Redemption of the purchased Possession, unto the praise of his Glory:* that is, until we come to inherit this glory purchased by Christ: O what a blessing is this! All that have been treated of already, are but little parcels of this total sum of a Believers happiness: O when the whole treasury of Christ shall be opened, and set forth to the view and enjoyment of saved Souls: When all Christ's personal Glory, as Mediator, shall be discovered to them, and become their Glory; when all his purchased Glory for them also, shall then be entred on by them; all that he hath received

ceived for himſelf, and all he hath procured for them, ſhall all be made over to them; This will be a bleſſed Eternity indeed; when their Crowns of Maſſy Glory ſhall be ſet upon their heads, and when they alſo ſhall be ſet down upon Thrones of dignity, honoured with the reflections of Chriſts Majeſty, and unconceivable grandure. This is a myſtery indeed, but a real truth to all Believers: O bleſſed purchaſe indeed! who can tell over this ſum, when the Saints ſhall be ſo enriched with the Riches of Chriſt, cloathed with the beautiful Garments of his praiſe? O wonderful Glory indeed! Deckt with the Jewels of the Graces of his Spirit; and fill'd with his holineſs brim full: When they ſhall be ſatiated with his pleaſures, but never tyred; ſit down at the Well head, and drink full draughts of pleaſure; Take in their fill of the higheſt conſolations; and unknown Sweetneſs, Love, and delight from Chriſt. O this muſt needs be wonderful enriching! when they be, ever, ever, ever with the Lord; where no clouds can darken their ſights, of their bleſſed manſion, and their bleſſed God; where no vail can intervene between them and their Beloved: Where Ruſt, Moth, Worms, Time, and Death can never come to wear out their enjoyments: O bleſſed Treaſure indeed! Where Eternity ſhall be the Date, Immenſity the Bounds, and Immutability the fixation of their happineſs. But ſo it ſhall be with ſaved Souls in Heaven, when they are got through the Sea of Chriſt's blood to Glory. O Believers, Do not your hearts leap within you? What no kind of affection at all to theſe things? Is all this as

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a dream to you? Where are your Hearts? O be affected at this wonderful bleſſedneſs Chriſt hath procured in Heaven for you. O bleſſed, bleſſed Eternity! where ſaved Souls ſhall wear a Crown, that fadeth not away; where their Garlands ſhall be ever freſh and green; their joys ever new; and their enjoyments never wearing; where all their ſown ſeed of Spiritual-Duties and Goſpel-ſufferings, ſhall ſpring up to Glory, to a full crop of bleſſedneſs, to an harveſt of pleaſure, proportionable to all the Love of God to them; to the utmoſt meaſures of their Graces, and acts of their Faithfulneſs; the large extent of divine promiſes, yea ſuited to the infinite deſervings of Chriſt for his ſaved ones, Glory, as much as can be claimed: This will ſet forth the Treaſures of Chriſt to be boundleſs, bottomleſs, endleſs, without all circumference; higher then all Altitude, broader than all Latitude, deeper then all profunditude: O treaſures indeed! Saints and Angels may look into them, but can never ſee the bottom: In compariſon of which Riches in Heaven, all the warmeſt Apprehenſions, all the ſweeteſt taſtes, all the higheſt enjoyments of Saints here, are no more than a drop to the Ocean; like one ear of Corn compar'd with all the fields in the world, cloath'd with fruitfulneſs; No more then a ſingle Duſt, to all the Beds of Sand in the whole Sea. O what is glory! Chriſtians, are theſe Jewels ſo valuable, that you can bear about with you here? O what a Cabinet then is Heaven? O what are the Treaſures laid up there! O wonderful large indeed! Weigh the utmoſt pleaſures, and delight-

delighting, ravishing consolations that all the Believers in the World can get by this side Heaven, all the graces, all the Joys of all the Saints in the World put together, compar'd with glory, is no more than a single grain to a Massy weight of Glory: O 'tis that which Men and Angels cannot express: All that Believers have here of Heaven, it is but as Bread and Water in the way, the choicest and richest feasting is reserv'd for the other World, for the Kings Table, where are all Varieties, all Rich Dishes, all the choice Procurements, that may feed and satiate the most curious desires of saved Souls: Dost thou meet with high Comforts at a Sacrament? wonderful refreshings in Ordinances? yet they are but a Morsel or two thy Father gives thee to chear thy Spirits, compar'd with the varieties he hath reserv'd for thee in Heaven: Or as the short allowance of some Rich Heir whiles in his Nonage, compar'd with the great Inheritance he is to possess when at full age; or as the first-fruits which are inconsiderable compar'd with the lump. This is glory, this is Heaven, there's the place where all Christ's Treasures are laid up: O Christians! could you but get a look into glory, you would say, O unsearchable riches indeed: Treasures past finding out.

Thus have I dispatcht the first assertion, and shewn somewhat of those vast riches that are in Christ, and though sometime hath been spent in opening them, yet it is but little of all those Treasures, which are prepar'd for them that are Heirs of the Promise.

CHAP.

CHAP. XXII.

The second and third assertions proved: Shewing that those vast treasures of Christ are opened in and by the Gospel, that 'tis the will of God they should be tenderd to the chiefest of Sinners.

I Come now to demonstrate the truth of the second assertion, which is this, *That those vast and hidden Treasures which are found in Jesus Christ, are opened in and by the Gospel.*

For the proof of which I shall demonstrate these three things.

First, That those treasures of Grace and Glory, which are in and come by Christ, can no otherwise be known, than by the Gospel, they are deeps that cannot be fathomed by all the greatest lengths of mans wisdom, 1 *Cor.* 2. 10. *The Spirit searcheth all things, even the deep things of God:* Things that lay deep in his breast, which none could know but himself, and his own Spirit. By these deep things the Apostle understands the hidden grace of God in Christ, with the fruits of it, called *ver.* 12. *The things freely given us of God.* These are the Riches of Christ, or that come by Christ, called, *Rom.* 11. 33. *The depth of the riches both of the wisdom and knowledge of God:* These riches of grace that come by Christ are so deep, that none can know them except they be revealed: Therefore the wisdom that makes wise to Salvation is called hidden wisdom, 1 *Cor.* 2. 7.

And

And Treasures of wisdom are said to be hid in Christ, called the mystery of Godliness, 1 *Tim.* 3. 16. μυστηριον, from the *Heb.* word, *Mistar*, or hidden, or secret things: Some derive it, ἀπὸ τὸ μύειν τὸ στόμα, from shutting the mouth up, because such things must be concealed, or as others think it ἀπὸ τὸ μύειν αἰσθήσεις, Shutting up the senses as well as the mouth, it being a thing hard to be known, such a secret is the great Power of Salvation by Christ: A religious secret (saith one) that cannot be known without some extraodinary flatus, and such are the riches of Christ, hidden things, hid in God, *Eph.* 3. 9. The fellowship of the Mystery which from the beginning of the World have been hid in God, and therefore cannot be known by all the wisdom of men without the revelation of the Spirit, *Eph.* 3. 3, 5. And therefore it was an unsound assertion of Mr. *John Goodwin*: That the Sun and Moon do Preach the Gospel, seeing it cannot be known but by the revelation of the Spirit.

Secondly, These Treasures of Christ are Doctrinally contain'd in the word of the Gospel, there's the only discovery of them Doctrinally, there's no other word can discover them, and thus they are set forth, and brought to light, 2 *Tim.* 1. 10. *But now is made manifest bythe appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light by the Gospel.* There are actually exhibited to the view of Believers, all the mysteries of godliness, so the Gospel is called the revelation of the mystery which is kept secret since the World began, *Rom.* 16. 25. The Gospel is

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the wiſdom of God that maketh wiſe to Salvation, 2 *Tim.* 3. 15. There are all things opened neceſſary to Salvation: There are words whereby we may be ſaved, *Acts* 11. 4. In the word of truth are all the Propheſies of Chriſt, and of thoſe great and glorious things that God would accompliſh upon and by him, *Acts* 3. 18. In the word are all the promiſes of grace and Glory, all things needful to life and godlineſs, and theſe promiſes are revealed in the word of God: All the promiſes ever God made to the Sons of Men are in the word, and therefore the promiſes are joyned with the Law, and the ſervice of God, the glory and the Covenant, and all thoſe royalties that in Scripture are made over to Believers, *Rom.* 9. 4. There's all that God hath ſpoken by the Prophets, *Luke* 24. 25. There's all diſcover'd that ever God Doctrinally revealed of his love to Sinners, and the things that are freely given to them, there's the whole Doctrine of Chriſt concerning his Perſon, Nature, Offices, Works, Excellencies, Promiſes, what he hath done for them, and procured for them; what is laid up in him, and ſhall be laid out by him to all that come to him; there are the openings of his heart, and the ſecrets of his love to them, *Eph.* 3. 18, 19. Therein the Righteouſneſs of God is revealed from faith to faith, *Rom.* 1. 17. The deep things of God 1 *Cor.* 2. 9, 10, 12, 16. Things that eye hath not ſeen, nor ear heard.

Thirdly, Thoſe great and glorious things contain'd in the Goſpel, are opened by the Spirits Miniſtration in the Goſpel: This is Gods ap-

pointed way to discover and bring to light those glorious things. *Tit.* 1. 3. *But hath in due time, manifested his word through Preaching, which is committed to me according to the Commandement of God our Saviour* : This is Gods way to manifest the deep things of the Word by Preaching: This he hath appointed as a standing Ordinance in his Church through all ages, that some should be set apart for this work, to open and to discover the glorious secrets of the Gospel, 1 *Cor.* 2. 12, 13. 2 *Cor.* 4. 2, 6, 7. To these the Lord Jesus Christ reveals his truth, even the mysteries of it by his Spirit, *Eph.* 3. 5. That they might Preach, and open them to others: This way God is pleased to work: thus he taught the *Eunuch* by *Philip*, *Acts* 8. 26. and *Paul* by *Ananias*, *Acts* 9. 11. and *Cornelius* by *Peter*, *Acts* 10. 5.

3. Assertion. *It is the will of God that those great and glorious Treasures of Christ in the Gospel should be opened and tendred to Sinners, yea to the chiefest of Sinners.*

This is as certain, as choice a truth, and precious news to sinners. For the demonstration of which, I shall, 1. Prove *it* by four arguments. 2. The *short* by four reasons.

First, That it is really true, that the Lord Jesus Christ is willing that all those unsearchable Treasures of his should be tendred to Sinners, yea the chiefest of Sinners.

First, Christ's willingness to shed his blood for Sinners, shews he is willing his Treasures should be opened and tendered to them: He that gives the cause, gives the effect, *Causa Causæ, est Causa*

Causa Causati; Christs blood is the procuring cause of all those Treasures that are purchased for Believers, and that which gives a right to his personal riches too, *Eph.* 1. 7, 11. Now if Christ be willing to give his blood for believers to procure those Treasures, then surely he is willing to have them opened and tendered to them, he that wills the means to the end, wills the end too: Should not Christ be willing that his riches should be opened and tenderd to Sinners, it would lay a great reflection on his intentions in dying for Sinners, and leave the charge of unfaithfulness on truth it self; which how unjust it is let all that are rational judge; but it is for sinners Christ hath shed his blood, yea for the chiefest of sinners, 1 *Tim.* 1. 15. *Rom.* 5. 6. *In due time Christ dyed for the ungodly*: ἀσεβῶν, 'Tis the same word the Apostle useth to express the people before the flood by, 2 *Pet.* 2. 5. Now what these were *Moses* tells us, *Gen.* 6. 5. Ignorance, Prophaness, Contempt of God, and the vilest abominations were committed by those whom Christ came to redeem, yet to these would he have the Gospel sent, and his Treasures opened and tendred.

Secondly, His appointing and sending a Ministry on purpose to Preach the Gospel to sinners proves it: This was the first thing the Lord Jesus Christ did when he ascended on high, he gave gifts to Men, that of Apostles, Prophets, Evangelists, Pastors, Teachers; and why was this? it was for the work of the Ministry, *Eph.* 4. 10, 11, 12. And what is the work of the Ministery? Why to open and Preach Christ

Crucified to the World, to diſcover reconciliation-mercy, and all the Treaſures of Chriſt concern'd therein, 1 *Cor.* 5. 18, 19. *Joh.* 20. 21. *As my Father hath ſent me ſo ſend I you*: Now if the Lord Jeſus ſets apart a Miniſtery on purpoſe to attend this work, as *Acts* 6. 4. Then ſurely he is willing Sinners ſhould have thoſe riches opened and tender'd to them.

Thirdly, The choice annointings he gives them to this end, evidenceth his willingneſs the Goſpel ſhould be Preached, and his Treaſures opened to the World; as the Father hath annointed him, and given the Spirit without meaſure to him, ſo hath he annointed his Meſſengers with meaſures of the Spirit for this work, 1 *Cor.* 12. 7, 11. *But the manifeſtation of the Spirit is given to every one to profit withal*: That is the gifts of the Spirit by a Metonymy of the effect; and given to every one to whom it is given, for this end to profit withal (ſo *Piſcator*). The Apoſtle ſpeaks here of gifted Perſons in the Church of *Corinth*, whether they were ordinary or extraordinary Teachers, they had all choice gifts imparted to them by the Spirit to that end: All whom Chriſt ſends to Preach the Goſpel have the annointings of his Spirit to fit them for that work, *Iſa.* 50. 4. *The Lord hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to him that is weary: The Prophet here* (ſaith *Calvin*) *doth perſonate all the Miniſters of Chriſt in all ages.* And tells us that all thoſe Chriſt ſends to Preach the Goſpel, he doth give ſutable endowments to them for that end; he doth impart his truth to them by his Spirit that they might teach others.

This

This is the Reaſon Chriſt gives the Spirit of his Father, *Mat.* 10. 20. He makes them teachable, that they might teach others: Hence *Cyprian* ſaith, *Non bonus eſt Doctor qui non eſt docilis*: Chriſt reveals thoſe treaſures of his to his Servants that they might open them to others, *Mat.* 10. 8. *Freely ye have received freely give.*

Fourthly, The charge he lays upon his Meſſengers, demonſtrates this truth, he doth command them to go and preach the Goſpel to every Creature, *Mark.* 16. 15. 'Tis an Hyberbolical Synecdoche of the genus, *Every Creature put for all Nations*, ſaith *Piſcator*. The word of reconciliation is committed to them as to Ambaſſadours, faithfully to impart it to thoſe they are ſent to: There's a neceſſity laid upon them to preach the Goſpel, and a wo if they do not, 1 *Cor.* 9. 16. *A neceſſity, not of Coaction, but Obligation, and divine command*, ſaith *Paræus.*

Secondly, The *διότι*, why Chriſt is ſo willing thoſe Treaſures ſhould be tender'd to Sinners.

Firſt, That ſo he might give the world a proof of the greatneſs of his Love to periſhing Sinners, and of the largeneſs of his bowels to poor mankind, *Eph.* 3. 9. *To make all men ſee what is the Fellowſhip of the myſtery*, &c. Now what was the fellowſhip of this myſtery? The Apoſtle tells us, *ver.* 6. *That the Gentiles ſhould be Fellow-heirs, and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel.* This ſets forth the wonderful love of God in Chriſt to fallen man; that God is willing the myſtery of Salvation ſhould be opened to ſuch vile Creatures as the Gentiles were; worſhippers of I-

dols and Devils, such unclean and filthy Creatures, the chiefest of sinners, *Tit.* 3. 3. *Eph.* 2. 2, 3. Such were all before Conversion, they had fellowship with Devils, 1 *Cor.* 10. 20. And this commends the love of God indeed, that he should reveal Jesus Christ to the vilest sinners, and tells the world it is by Grace any are saved, *Eph.* 2. 8. and of the riches of mercy, *Tit.* 3. 5, 6. It lets sinners know that God is no respecter of persons, he saves none for any worth in them, but for his great love in Christ, *Eph.* 3. 19.

Secondly, That the worst of sinners might be encouraged to come to Christ, and none be exempted from Salvation but those that exclude themselves, *Joh.* 7. 37. This is Christs design thereby to draw sinners to himself by the savour of his Oyntments, *Joh.* 12. 32. O the precious discoveries of his excellencies are attractive; the riches of Christ, and the Glory of his Kingdom have a wonderful influence to perswade sinners to him, *Gal.* 4. 15. A seen and believed blessedness in the ways of Christ, will make the Soul part with all for him, and come on any terms to the enjoyment of it: Terrours contract the Souls affections to God, but mercy and the excellency of Christ doth constrain them; now Christ is willing that every lost sinner that sees and believes in him should be saved.

Thirdly, That so all his Elect that lye among the perishing world might thereby be gathered in, *Joh.* 10. 16. The Election must obtain, though the rest be blinded, *Rom.* 11. 7. The Lord Jesus Christ cannot lose one Soul the Father

ther hath given him, they must come in first or last; and for their sakes, as the evil-days are shortned, *Math.* 24. 22. so shall the Gospel-days be continued till Christ hath gathered all his Elect into union with himself from the four winds, even as many as are ordained to Life: Now there's no such way to fetch in Souls to Christ, as by opening those Treasures.

Lastly, That they who perish under the Gospel might be left without excuse, *Joh.* 15. 22. They have nothing to plead against damnation, who despise so great Salvation, *Heb.* 2. 3. And turn their backs on such tendered blessedness: To leave tryed Gold for Counters, and Treasures for Trifles, the portion of Saints for the pleasures of sin, is utterly inexcusable; and this is one reason of Christs opening his Treasures to the world, 'tis to justifie his severity against unbelievers, that will not come to him that they may have life; he will have every mouth stopped, and the whole world of unbelieving sinners become guilty before him, *Rom.* 3. 19. Thus have I dispatch'd the third Assertion.

I now come to make Application of the whole.

CHAP. XXIII.

Containing two Branches of Information: What a great bleſſing the Goſpel is: The greatneſs of their ſin that oppoſe the Goſpel.

IF there are great, Glorious, and unſearchable Riches in Chriſt; If it be by the Goſpel theſe Riches are brought forth, opened, and tendered to ſinners; O then what a mercy is it for Souls to enjoy the Goſpel! The Goſpel is the field in which this treaſure is hid: The Miniſtery of the Goſpel is the digging out, and laying open this treaſure: The Goſpel is the Cabinet in which theſe Jewels lye lock'd up: And the Miniſtery of the Goſpel, by the Spirit, is the opening and unlocking this Treaſury and Cabinet: Jeſus Chriſt is this treaſure: The Miniſters of the Goſpel are Meſſengers and Ambaſſadours of Chriſt, ſent into the world with news of this Treaſure, and impowered to treat with periſhing Souls about making them Rich: The Miniſters of Chriſt are Stewards of this great Lord of Glory, entruſted with the tendring and Miniſterial diſpoſings of theſe vaſt treaſures, according to his inſtructions: This way God brings to light the hidden things of the Goſpel, 2 *Cor.* 4. 7. *We have this Treaſure in Earthen Veſſels:* As if the Apoſtle ſhould ſay: O *Corinthians*, there is a treaſure, there are Riches in the Goſpel, and we have theſe Riches in

in Earthen Veſſels: The Lord commits them to us, that we may open them, and make a tender of them to periſhing ſinners, according to his order. Our buſineſs is to preach Chriſt, and open the treaſures of Chriſt, with all his vaſt Inheritance to every Soul that receives him: O then the ſingular happineſs they have, that have the word of this Grace ſent to them: Oh what a mercy is it to live within the day-ſpring from on high, and under the joyful ſound: To hear the good news of a Saviours being born, and offer'd to periſhing Souls: To have the tydings of thoſe Soul-enriching overtures; O think upon the blind periſhing world, that live without the Line of Communication, with whom Free-Grace holds no correſpondence about Salvation, thoſe *Indians* and *Pagans* that live without the Goſpel, and then reflect upon the priviledges you enjoy, and ſee what a mercy this is; and then ſay, who hath made you to differ; O why ſhould the Sun ſhine on your borders, and the day-ſpring from on high viſit your coaſts; leaving others to periſh without regarding? O is it not Grace that God ſhould viſit you with the Goſpel, and ſuffer others to perſecute it? O theſe are the motions of Sovereign pleaſure, and the paths of diſtinguiſhing mercy: O ſinners! how much are you indebted to this free unſearchable Grace, that ſhould paſs by ſo many parts of the World, and pitch on this little ſpot of ground? O wonderful Mercy indeed! That theſe ſwarms of Melleſluous dews and priviledges ſhould light on your branches: That the Cloud by day and a Pillar of Fire by night

ſhould

ſhould come, and ſtand over you. O little do you know what it is to lye in darkneſs, and in the Region and ſhadow of Death: O! this ſhould cauſe you to value the Goſpel: who can tell but they that feel it, what it is to be ſhut up in the Region of death, and be bound in chains of darkneſs; to lye in a waſt howling Wilderneſs, where there is none to guide their feet in the way of peace: O what a ſad judgment is this! O Souls! If ever you live to ſee, the light put out, and the Miniſtery of the Goſpel gone from *England*, then you will know what doleful miſeries are; and will you not prize the Goſpel then, that is ſuch a wonderful mercy, beyond all your Eſtates, and all the enjoyments of the whole world? How will ſome men value thoſe Sciences that feed their natural minds with knowledge, and feaſt their Rational deſires with diſcoveries of ſome unknown Notions: And will not you love the Goſpel, that brings to light the glorious truths of Chriſt? How will Tradeſmen prize the Rules of their Arts, that make them skilful! How will the Worldlings hug thoſe Counſels that help to make them rich! And ſhould not you prize the Goſpel, that comes to make you wiſe to Salvation? Shall men prize inſtructions about the obtainiug of periſhing things? And ſhall the Counſel God gives you about the Food that endureth, be ſlighted? O Souls! what ſhall I ſay? O labour to know the worth of the Goſpel, before you feel the want of the Goſpel: O prize it, prize it indeed. The Goſpel is the beſt Treaſure, the beſt Comforter, the beſt Friend that is in the World:

'Tis

'Tis the beſt Counſeller in all ſinners difficulties; it ſhews you the ſafeſt, and beſt way out of all your Clouds and darkneſs, *Pro.* 8. 14. *Counſel is mine, and ſound Wiſdom.* It is meant of Chriſt; In his word is the beſt Counſel to make men wiſe to Salvation, 1 *Tim.* 3. 15. There's the beſt Counſel to make you happy, *Rev.* 3. 18. 'Tis the beſt Interpreter in all the World to reſolve your dark caſes, and there's no ſuch way to get ſolution in all your doubts, and greateſt troubles: The Pſalmiſt found it ſo, when he went into the Sanctuary, *Pſ.* 73. 17. Chriſtians, the Goſpel and Word of God tells you, what you ſhould do in all your difficulties, *Acts* 9. 6. The Goſpel is the chiefeſt comforter: O what happy Meſſenger the miniſtery of the Goſpel is, it brings the beſt Balm to heal your wounds: Balm of *Gilead* to heal your ſoul wounds, it affords the ſweeteſt Conſolations, *Rom.* 15. 4. *That we through Patience and Comfort of the Scriptures might have hope.* Ah! There's no ſuch pure Elixir drops to any, as the Goſpel drops: 'Tis the moſt reviving Spirits imaginable: the water of Life that come through the Goſpel: O how reviving how chearing are theſe to drooping Souls! The Goſpel is the power of God to Salvation, *Rom.* 1. 16. 'Tis the arm of God to ſtay up the poor ſinking Soul: 'Tis the Weapons of our Warfare which are mighty through God to the pulling down of ſtrong holds, 2 *Cor.* 10. 4. O Souls! what cauſe have you then to be much affected with the Love of God in giving the Goſpel? get your hearts warm'd with the ſenſe of this mercy; and more appreciative thoughts

thoughts of theſe priviledges: O, I know not how to commend it to you: O Souls prize the Goſpel, rate it in your eſteem above the whole World, *Pſa.* 119. 167. *My Soul hath kept thy Teſtimonies, and I love them exceedingly.* O reſt not till you can ſay ſo, I love the Goſpel exceedingly; I prize it above gold, above tryed gold: 'Tis better than all treaſures, *ver.* 72. *Sweeter,* (ſays *David*) *than Hony, and the Hony Comb, Pſa.* 19. 10. If the Goſpel be ſtuff'd with ſuch Riches, who would not prize the Goſpel? 'Tis a rich Cabinet, beſpangled with beauty in every letter: 'Tis a diſcovery of the manifold Wiſdom of God, and ſhould not you be affected with the Goſpel? O teſtifie your valuation of the Goſpel by all poſſible demonſtrations.

Firſt, Shew your valuation of the Goſpel, by bleſſing God for it: O ſend Clouds of Incenſe to Heaven, full of praiſes and *Hoſannahs* to God for the Goſpel: *Paul* bleſſeth God that the *Phillippians* had the Goſpel, *Phil.* 1. 3, 5. *I thank my God upon every remembrance of you, for your fellowſhip in the Goſpel, from the firſt day until now.* As much as to ſay, that you have enjoy'd the Goſpel a great while. O from your whole hearts bleſs God for the Goſpel, 1 *Theſ.* 1. 2, 5. O I am afraid Chriſtians are not enough in this duty of praiſing God for the Goſpel: It deſerves ſolemn days of Thankſgiving.

Secondly, Teſtifie your valuation of the Goſpel; by doing all you can to keep it with you: A perſon that prizeth a Jewel or piece of Gold in his hand will hold it faſt: O Chriſtians! if you prize the Goſpel, you will do all you can to

to keep the Goſpel, *Pro.* 23. 23. *Buy the Truth, and ſell it not:* Lay out any thing to enjoy the Goſpel; part with your Luſts, part with your Treaſures; let all go, ſo you may keep the Goſpel: But then do not ſell it: O the Goſpel is Treaſure enough, count nothing too dear for it.

Thirdly, Teſtifie your valuation of the Goſpel: By your willingneſs to part with all, or any thing, if God call you to it for the Goſpel: Doth God bid you pluck out a right eye, cut off a right hand, let it go if God call for it: Doth he call for your liberty, your lives for the Goſpels ſake, let them go, *Acts* 21. 13. O Souls! be not like the *Gadarens* to value your Swine above the Goſpel, and rather let the Goſpel go, than part with a little of your Eſtates, *Luke*, 8. 37.

Fourthly, Chriſtians, ſhew your high eſteem of the Goſpel, by your readineſs to attend it at all times: To run at every call of the Goſpel, with *Mary* to ſit at Chriſts feet, though other things be out of order, *Luke* 10. 39, 40. Will not you part with a little of your buſineſs, and let your Plow ſtand ſtill awhile, to attend upon the Miniſtry of the Goſpel? O Chriſtians! ſhew your prizings of the Goſpel, by your willingneſs to ſit down under it at all times.

Fifthly, Shew your high eſteem of the Goſpel, by the greateſt improvements of it while you have it; Sirs, yon cannot tell how ſoon it may be taken from you, or you from it; you ſee what attempts are made againſt the Goſpel, you have reaſon then to make the moſt of it while you have it: Chriſt gives this argument to his hearers to prize it, *Joh.* 12. 35. *Yet a little while is the light with*

with you, walk while you have the light, lest darkness come upon you: Be sure at the best, 'tis but a little time you shall have it, if you live out all your time under the Gospel, till your glass be run every dust, 'tis but a little while you shall sit under the dews of this *Hermon hill*; the time of your life is but a little while; the time of your digging in this Mine is but a little while, Death will draw the Curtain, and set you beyond the droppings of these dews and golden Oyls: O then improve the Gospel while you have it; make the most of it, get all the good you can from it, by way of illumination, instruction, Correction, Faith and Consolation: Christians, get your heads and hearts fill'd with this precious substance what you can; this will be your wisdom, you will find it so when you come to reckoning: O fill these Chambers of your Souls with precious treasures; lay up those choice fruits that may last you in your Winter Days: Get the kowledge of Christ, and the unsearchable Riches of Christ more and more, while you may come under the news of it: O draw hard at these breasts, that you may get much food and nourishment for your Souls, that may serve you many a day.

Sixthly, Shew your high valuation of the Gospel, by your believing in it, by your loving and obeying of it: *Joh.* 12. 36. *While you have the light believe in the light*: Those friends we value much, we trust much. Souls if you value the Gospel, you will believe it: The Gospel tells you, *He that hath the Son hath life; he that hath not the Son hath not life: It tells you, he that lives after the flesh shall dye*: O believe it; the Gospel saies, *If you for-*

sake

sake your evil ways, you shall have mercy; if you hold fast your sins you shall dye: It tells you, *you cannot come at Salvation, but in Salvations wayes*: O believe the Gospel; *they that know thy Name will put their trust in thee, Psa.* 9. 10. If you did but know the worth and truth of it, you would believe it, you may hang all the weight of your Souls upon the Line of the Gospel, you may adventure your immortal Souls upon the promises of the Gospel: It will bear all your weights, then love the Gospel: *Love the truth and peace, Zach.* 8. 19. Is the Gospel such a good Messenger that brings you such good news, and will you not love it? O Souls! love the Ministrations of the Gospel. And then obey the Gospel: If you love Christ indeed you will keep his Commandements, *Joh.* 14. 23. you will obey his voice. This argues your esteem of the Gospel, when you follow the instructions it gives you. Doth God bid you forsake your evil wayes? Come and close with Christ? O! obey those Counsels he gives you in his Gospel.

Lastly, Shew your high valuation of the Gospel, by holding forth a Conversation suitable to it, *Only let your Conversation be as becometh the Gospel of Christ, Phil.* 1. 27. As if he should say, chiefly, this is the main and sum of all, O! live worthy of the Gospel.

First, Then is your Conversation as becometh the Gospel, when you live as becomes the grace of God discover'd in the Gospel: 'Tis infinite grace is revealed in it; you should walk so as to honour grace; you should press after more grace in your Conversations, there should be

grace

grace in every ſtep of your lives, *Tit.* 2. 1, 12.

Secondly, Then you live ſutable to the Goſpel, when you live up to thoſe great and Glorious things held out in it: When the Goſpel is opened there are choice Jewels brought forth to ſale: O moſt excellent things produc'd by it, and you ſhould live up ſutable to theſe.

There's the manifold Wiſdom of God held forth in the Goſpel, *Eph.* 3. 10. Treaſures of wonderful wiſdom are opened in the Goſpel: O live up to theſe myſteries: O Chriſtians, let your lives be exact, for you have curious eyes to look upon you, labour to hold forth much wiſdom and much light in your Converſations.

In the Goſpel is held forth the myſtery of Godlineſs, 1 *Tim.* 3. 16. *Great is the myſtery of godlineſs.* O what myſteries are here! *God Manifeſted in the fleſh*; God, and yet cloath'd in fleſh: Condemn'd for ſin, and yet *juſtified in the Spirit*; *ſeen of Angels*: Preached to the Geutiles, the worſt of Sinners in the World: Now live ſutable to the myſteries of Godlineſs.

Again, the Goſpel opens the glorious priviledges of Saints, of every ſaved Soul: O wonderful priviledges! That Enemies ſhould be reconciled, and ſtrangers made nigh, that Rebels ſhould be adopted Sons and Daughters, made the Children of God by Chriſt, *Rom.* 8. 16, 17. O what a glorious priviledge is this Believing Souls are brought into by the Goſpel! to a ſtate of Adoption, *Gal.* 4. 6. A ſtate of glorious liberty, *Eph.* 5. 1. *Gal.* 5. 1. O live up to theſe glorious priviledges: *You are Children of the light, walk as Children of the light*, *Eph.* 5. 8. The Goſ-

pel

pel ſhews you the the things freely given of God, the infinite love of God, the wonderful Salvation-Grace of God: O then you live ſutable to the Goſpel, when you live up to thoſe great and glorious things held forth in it.

Thirdly, Then are your lives according to the Goſpel, when they are ſuted to the Rules of the Goſpel, look what the Goſpel commands; and requires that you do, *Gal.* 6. 16. *Math.* 28. 20. Now the Goſpel requires not only Bodily, but Spiritual worſhip; to worſhip God in the Spirit: It requires not only external duties, but internal holineſs: It calls for Obedience flowing from love, and labours ſpringing from faith; well principled duties, when you endeavour the greateſt ſtrickneſs in your lives; That's ſutable to the Goſpel.

Fourthly, Then is your Converſation as becomes the Goſpel; when it is Subordinate to the ends of it.

One end of the Goſpel is to exalt the praiſe of the glory of grace, *Eph.* 1. 12. To make you veſſels of Mercy, for the glory of Mercy: O Chriſtians live ſo as you may moſt advance the glory of grace, live ſelf-denyingly and humbly, exclude boaſting, then you live as becomes the Goſpel.

Another great end of the Goſpel is the ſanctification of ſaved Souls, to make Souls holy, 2. *Cor.* 7. 1. Then you live as becometh the Goſpel, when you carry on Goſpel holineſs, inward Holineſs, outward Holineſs, 1 *Theſ.* 4. 3.

The Salvation of Souls, that's another great end of the Goſpel, that the Promiſe may be ſure to all the ſeed, 2 *Theſ.* 2. 10. That he that be-

lieves in Christ may have Everlasting Life: O then live as you may be saved; you must tread upon the World you have so much doted upon; you must account all things loss and dung for Christ, if ever you be saved: O Christians, labour then to hold forth a Conversation sutable to the Gospel. So much for the first Inference.

Secondly, If such great and unsearchable treasures are opened and tendered to Sinners in the Gospel: O then how great is their sin that oppose and persecute the Preaching of it: O this is a black sin indeed; this activity comes from the Spirit of darkness. O 'tis a dreadful thing to oppose, resist, and persecute the Ministery of the Gospel: For such do all they can to hinder the tenders of unsearchable Riches to the World; they labour to keep the World poor, to hinder the Salvation of Souls: And is not this sad work?

Again, such as oppose and persecute the Gospel, are of the cursed brood and off-spring of the *Pharisees*, who do shut up the Kingdom of God, and neither enter in themselves, nor suffer them that are entring to go in: So do those that do oppose and persecute the Gospel, and would put out the light of the Gospel; they are the Children of the Devil; the first-born of Hell; they do their Fathers work, *Joh.* 8. 41, 44. They that hate the light are the Children of the Devil; their deeds are evil, *Joh.* 3. 20. They carry the Devils mark upon their forehead; wherever they go up and down, to say there goes the Devils Children, there goes an Heir of Hell.

Again, They are Soul-murtherers; they do hunt

hunt Souls, and shed the blood of Souls, *Ezek.* 13. 30. As well as they that hinder the Gospel of Life, as they that bring in false Doctrines, and feed persons with Lies, and occasion death: They that starve mens Souls as well as they that poyson them, both are Soul murtherers. They fight against Christ in Heaven: They go up and down with drawn Swords pointed against Christ in Heaven. O bloody wretches! that have murthered Christ on Earth, and now would kill him in Heaven too, *Acts.* 9. 4. *Saul, Saul, Why persecutest thou me?* O Souls! 'tis a fearful thing to oppose and persecute the Ministery of the Gospel; for all the blood of all the Saints, from the beginning of the world to this day, shall be upon their heads, *Math.* 23. 35. O 'tis a sad thing to lye under the blood of one person; but to have all the blood of all the Saints in the world to lye upon the head of a poor Creature: O what will that Soul do? That Soul will go to Hell with a vengeance, and lye tumbling under the wrath of God to all Eternity. Thus much of the Second Inference.

CHAP. XXIV.

Shewing the poor and lamentable State of all Christless Souls.

IF there are such vast and unsearchable treasures in Christ, tendered to sinners in the Gospel: Hence see then the poor and lamen-

table ſtate of all thoſe Souls that are without Chriſt. O they are very beggerly Souls that are Chriſtleſs Souls: As they that are far from the Sun, muſt needs be far from Light and Heat; ſo they that are far from Chriſt, muſt needs be far from true Riches: He that hath not a Title to the Field, hath none to the Treaſure that lies in it: *He that hath the Son hath Life, he that hath not the Son hath not Life.* The Character of *Laodicea* is the complexion of all Chriſtleſs Souls: *They are Wretched, Miſerable, Poor, Blind, and Naked,* Rev. 3. 17. *They are aliens from the Common Wealth of* Iſrael, *ſtrangers to the Covenant of promiſe, without God, and without hope, Eph.* 2. 12. They have none of Chriſts perſonal, or purchaſed treaſures to enrich them: They have no right to his Perſon, and ſo none to his Excellency: His glorious Attributes ſignifies no good at all to them. His moſt precious and ſweet diſpoſitions, beſpeaks little comfort to them: What Chriſt hath done and ſuffered, imports no advantage to them: Chriſtleſs ſinners are like beggers, or like poor perſons ſhut out of the Rich mans door, that have Charity lock'd up from them; till they come to Chriſt, neither himſelf nor his is theirs; they have not any part of his fulneſs: No Treaſures of Juſtification, Pardon, and Peace, are imparted to them: No Riches of Sanctification are made over to them: No Treaſures of Grace, or Glory, are the Unbelievers intereſt; therefore he muſt needs be a pitiful poor Soul: Yea, all the Symptoms of Poverty are upon Chriſtleſs ſinners. To name a few of them.

Firſt,

Firſt, A poor Perſon is a very needy perſon: He is full of wants; ever and anon in diſtreſs, and extremities; always deſtitute: Poor and needy are Synonimous terms, *Iſa.* 41. 17. *When the poor and needy ſeek Water.* So it is with Chriſtleſs Souls, their neceſſities are many; their wants are more than can be numbred: They want Wiſdom, Light, Grace, Glory, every good thing: Nothing truly good is imparted to them: Their unbelief mars all the mercies given to them: *To the unbelieving Soul every thing is unclean, defiled*, Tit. 1.15. Their unregeneracy overturns all their mercies. Ah! They want eyes to ſee what is lacking in them, and hence 'tis they go up and down ſo ſecure: They want Eyes to ſee, Ears to hear, a mouth to ſpeak, Legs to go, and Hands to Labour: they want Life, and every good thing: And being Aliens from the Common-wealth of *Iſrael*, ſtrangers to the Covenant of promiſe, and alienated from the Life of God; muſt needs be miſerably poor.

Secondly, Poor Perſons as they are needy, and their wants great, ſo they have nothing of their own to ſupply them: A poor man may want Bread; but his Cupboard doth not afford it: He may ſee his wants, but hath no money in his purſe, no treaſure to repair them; they are poor that have no Eſtates; no Barns-floar to go to; no Lands, no Livings, no money to help them in time of ſtraits: Chriſtleſs Souls are in this ſenſe poor alſo: They have nothing to ſupply their wants, to relieve them in their neceſſities: Their own Treaſures are totally ex-

hauſted by ſin: Where the fountain is ſealed, the Ciſterns are dry: When the Creator will not help, the Creature cannot, Angels cannot, will not help: Scriptures can impart no comfort to them, whiles out of Chriſt: Where Chriſt ſhuts his door, no good thing gets out to ſuch Souls: They are naked of all thoſe advantages that might enrich them, ſtript of thoſe Conſolations that might chear and refreſh them: *Where ſhall we go?* ſays the Diſciples to Chriſt, *Joh.* 6. 68. So may poor ſinners ſay: *Where ſhall we go?* they are like the Lepers that ſate without the Gate of *Samaria*, ready to Famiſh, and knew not what to do, 2 *Kings* 7. 3. This is the caſe of Chriſtleſs Souls: They may have of the fat things of this Life; but not a jot of the Everlaſting hills reacheth them.

Thirdly, Poor men uſually fare hard; they are much ſtraitned in their refreſhments; they feed on mean things, very low dyet; Bread and Water is great chear with them: When the Prophet was reduc'd to a ſtate of poverty, he was fed with Bread and Water, 1 *Kings* 18 4. Yea, ſometimes worſe fare; as the Prodigal fed on Husks; nay, glad to have it, he looked for ſome that would give it. *Luk.* 15. 16. Nay, ſometimes feed upon Doves dung; yea their own fleſh, 2 *Kings* 6. 25. O the mean, hard fare poor perſons are brought to in a ſtate of Poverty; they go many times with hungry Bellies: Poor people ſometimes with *Lazarus* would be glad of the Crumbs that fall from rich mens Tables, *Luke* 16. 21. Such is the ſtate of Chriſt-

Chriſtleſs Souls; their fare is bad, and very courſe: They live upon the Carrion, the ſtinking Excrements of ſin; They feed upon their Luſts; their ſweeteſt draughts are (with *Darius*) dirty Waters: As the Children of God feed on holineſs, 'tis meat and drink to do their Fathers will; ſo the pleaſures of ſin are the dainties, and ſweet-meats of Chriſtleſs Souls: The forbidden Fruit is the beſt chear ſuch have: No Tree in the garden pleaſeth them ſo well as the Tree of Knowledge of good and evil. O ſuch is the meat and drink of ſinners, they feed upon their own dung; yea, they are fed with Judgment, whiles Saints eat the dainties, the marrow and fat things of Chriſts Table: They eat the Bone, when the Children feed on the Fleſh: Sinners come to Ordinances, and eat up Bran, whiles the Children feed upon the fineſt of the Wheat; they have but the ſhell and outſide of Ordinances, when gracious Souls eat the kernel and inſide ſweetneſs: The Friends of Chriſt feed upon hidden Manna, when ſinners fill their ſtomachs with huſks, yea, gravel: The appointments of Chriſt yield no ſweetneſs to them: Their Ear doth not try words, their Palate hath loſt its taſte; it cannot difference ſweet Waters from bitter; the Language of *Canaan* from the language of *Aſhdod*: Inſtitutions from Superſtition: 'Tis all one to them what is preached: The pure ſtrains of Goſpel truths is no other to them; than the dull methods of dead preaching, juicy meat and dry Bones is all alike to them; O they are poor indeed that fare ſo hard: If Hypocrites feed on any thing 'tis but a dream;

if they have comforts, 'tis but ſtollen Waters, when they awake they are empty ſtill: Let the fare be never ſo nouriſhing, the choiceſt priviledges they prove not by; they are ill favour'd Souls, and look gaſtly.

Fourthly, Poor Men have uſually mean cloathing, ſo *John* the Baptiſts low eſtate in the World was ſet forth by his habit, *Mark* 1. 6. *And* John *was cloathed with Camels Hair, and with the girdle of a skin about his Loynes:* A plain and ſordid habit, as *Calvin* calls it: *Ab omni urbano nitore & lautitiis remotis:* A man far from a Court-like neatneſs, either in habit or apparel, but in a poor and ruſtick attire; not but that *John* might have been better cloathed; he was the Son of *Zacharias* the Prieſt, but taking on him the ſtate of Poverty, he cloathed himſelf accordingly: Poor Men are badly clad, *Job* 31. 19. Sometimes they go in rags, as *Soloman* ſaies, *Pro.* 23, 21. *Drowſineſs will cloath a man in rags*: It notes the Poverty that ſlothful Perſons are brought into; when *James* would diſcribe a poor man, he ſets him forth as cloath'd in vile rayment, *Jam.* 2. 2. *And there come in a poor man in vile rayment,* ἐν ῥυπαρᾷ ἐσθῆτι, dirty baſe cloaths: The ſame word that is rendred filthly garments, *Zach.* 3. 3. Is the dreſs of poor men: So Chriſtleſs Souls are very poor, they go in mean rayment, they are naked; the Spirit of God tells the Church of *Laodicea* ſo, *Rev.* 3. 17, 18. Till Souls be cloathed with the white rayment of Chriſt's Righteouſneſs, they be naked, and their ſhame appears; they have nothing to cover their nakedneſs from the ſight of God, Angels, and Saints:

Saints: They go in poor rayment; their garments are webs of their own weaving, and their works are their covering. They are cloath'd with ſhame, and cover'd with Confuſion as with a Mantle, *Pſa.* 109. 29. O what ſad rayment do Sinners go in! Saints are cloathed with white Rayment, and beautiful through Chriſts comelineſs; adorn'd with his Graces, beſpangled in his Jewels; they go up and down in rich Attire: But ſinners lye in ſordid attire, cloath'd with vile Rayment.

Fifthly, Poor men uſually have but bad Lodging; They commonly live in mean Houſes; little Cottages: They ſometimes dwell in the duſt, *Pſa.* 113. 7. *He raiſeth the poor out of the duſt, and lifteth the needy out of the dunghill*; So the Prophet *Iſaiah* deſcribes a poor man, as one that is caſt out, *Iſa.* 58. 7. *The poor that be caſt out*: O their Loding is hard; they do not ſpread themſelves on Beds of Ivory; nor lye on Cloth of Tapeſtry: The rich have their ceiled Houſes, fair dwellings. The poor many times their Cottages are in a Wilderneſs, and Houſes that drop through. So 'tis with Chriſtleſs Souls; they have poor Lodgings; when Saints Lodge in the boſom of Chriſt, they lye in the Arms of Devils: They lie upon Thorns; yea, Spears, that will pierce them thorough: They lye upon Stones; the Earth is their Bed, they are Earthy Souls, and lodge in the very boſome of the world: They dwell in habitations of cruelty; they lye in Graves: So the Prophet, when he ſpeaks of the *Jews* dead in ſin before Converſion, he deſcribes them to be in their Graves, *Ezek.* 37. 12. Dead ſinners lye like

like *Lazarus*, bound with a Napkin in their Graves, *Joh.* 11, 44. O there's your Bed Souls, if out of Chriſt; there you lye kept till the day of Judgment; held Priſoners till a call comes to bring you to the Bar of Chriſt. O your lodging is mean indeed! Saints dwell in God, *Pſa.* 91. 1, 9. their habitation is in the City of God, *Eph.* 2. 19. But all Chriſtleſs ſinners lye without amongſt Devils; they dwell on pinacles, and live upon the borders of death every moment, amongſt Dogs, amongſt the unclean. O ſee their habitation, and the place where their honour dwelleth, *Rev.* 22. 15. *Without are dogs, and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whoſoever loveth and maketh a lye.* Theſe are the company Chriſtleſs Souls lodge with: they are turn'd out of doors: O ſad, doleful ſtate indeed!

Sixthly, Another Character of a poor man is this: Poor men are Friendleſs, *Pro.* 19. 4 *Wealth maketh many friends, but the poor is ſeparated from his Neighbour.* Every man ſeeketh the Rulers Favour; every mans Cap, and Hand, and Knee, and all is for them; But the poor man, his very Neighbour comes now to leave him, who was his Friend whiles in proſperity: When Rich men ſit down in places of Honour, poor men muſt ſtand at the Feet, *Jam.* 2. 3. They are ſure to find few Friends to own them, to pity, and help them! So Chriſtleſs Souls are friendleſs; they have no true Friends in Heaven or Earth: Thoſe that ſeem to flatter them, are not Friends but Foes; they rather wound them, and draw them into miſchief; whiles they lye in their blood there's no eye to pity them, to

do

do any of these things for them, *Ezek.* 16. 5 No hand to help them, to wash, salt, and swaddle them, *ver.* 4. 5. If the Father of Bowels shut up his pity, Creatures can extend but little; whiles they reject the good *Samaritane*, none that passeth by regards them. *If God will not withdraw his anger, the proud helpers do stoop under him*, *Job* 9. 13. If God be angry, who can befriend us? O sinner, If God frown, what is the love of Creatures? O thy case is doleful, thou thou art a poor Soul indeed, that art out of Christ; if he wound, none can heal, *Job* 11. 10. *If he cut off, or shut up, or gather together, none can hinder him.* Christless Souls are like a Gangreen member, in danger of being cut off if a sudden cure be not found: and who then can befriend them? where the Lord of hosts is a Friend, Creatures are Friends: And where he is an Enemy, Creatures are Enemies too: If God be in Covenant with a Soul, the Creatures are in Covenant too. And if God be against a Soul, all his armies fight against that Soul too: O sinners, who can befriend you? suppose you have Rich kindred, great acquaintance, what can they do at the Bar of God for you? They will not go to the Judgment seat of Christ, and speak for you there.

Seventhly, A poor man is one that is lightly esteemed: This *David* gives as a Testimony of a mean state; when some were sent to treat with him about a match with *Saul*'s daughter; he modestly puts it off. *Who I*, says he, *I am a poor man, and lightly esteemed*, 1 *Sam.* 18. 23. The word is contemptible, of little, little worth.

Rich

Rich men are ſure of honour; but the poor are little regarded: Great perſons are Courted, when the poor are ſleighted, paſſed by, little eſteemed. So 'tis with Chriſtleſs Souls: They are lightly eſteemed: God hath a very low account of them: The ungodly in Gods account are like the Chaff the Wind drives away, *Pſa.* 1.4. So are the wicked, let them be what they will, in greateſt dignity here below; they are glittering ſtars in the worlds Eye, but falling Comets in God's account: The mighty King of *Babylon* being a wicked man, God accounts him but an abominable Branch, *Iſa.* 14. 19. So Chriſt calls proud *Herod*, a Fox, *Luk.* 13. 32. God reckons them as broken Pitchers: Wicked *Coniah* is as a broken Veſſel in whom is no pleaſure, *Jer.* 22. 28. No more doth God reckon of wicked men, though under all the grandure of the World: Angels do not regard them: They do not account them worth their company, and attendance: The Saints are guarded by Angels; but wicked men are let alone: Angels are Miniſtring Spirits to the Heirs of Salvation; not to the Heirs of Hell; they have no charge at all, to watch over them; but to fight againſt them: They are ſet in battel array againſt them; good men cannot regard wicked men; let them be never ſo high and honourable: Though they give every man his due; yet they cannot weigh them in the ballance of the Sanctuary as any thing: They had rather converſe with a poor Saint, than with the greateſt perſons in the world, if wicked, 2. *Kings* 3. 14. *And* Eliſha *ſaid, As the Lord of hoſts liveth, before whom I ſtand*

stand; Surely were it not that I regarded the presence of Jehoshaphat *King of* Judah, *I would not look toward thee, nor see thee.* So lightly esteemed are wicked men in the Eyes of God, Saints and Angels.

Lastly, A poor man is liable to dangers and sufferings; he hath no might against the mighty, but lies open to the injuries and oppressions of those that are above him, *Amos* 4.1. *Hear ye this word ye kine of* Bashan, *which oppress the poor, which crush the needy:* Poor men lye under the feet of the potent, and are subject to their Tiranny: *On the oppressors side is power, and on the oppressed's side are tears, Eccl.*4.1. So Christless Souls are under the ruling power of Satan, and taken Captive by him at his will, 2*Tim.*2.26. They have no defence against the stroaks of Judgment; 'tis easie with God to crush them every moment; they no have power to secure themselves from ruining vengeance, wicked men are no more match for God than Bryars and Thorns, *Isa.* 27 4. Yea they can no more resist him than the stubble can the fire, *Mal.* 4. 1. O sinner, thou art a miserable Caitiff indeed! O see thy poverty, let this stain thy glory; O sinner, look about thee, whiles thou hast a little time: Art thou willing to die so poor? O 'tis not Houses, nor Lands, nor Money, nor Friends, can minister comfort to thee then; O how wilt thou do to live for ever, if thou hast none of Christs tryed Gold.

So much of the Third Inference.

CHAP.

CHAP. XXV.

Wherein Chriſt is ſet forth to ſinners, as a Match worthy of their choice, in regard of the excellency of his Eſtate: The amiableneſs of his Perſon: His lovely Diſpoſitions and other Conſiderations to win the hearts of ſinners to be looking after this lovely Jeſus.

IF there are ſuch vaſt treaſures in the Lord Jeſus Chriſt; then this will follow hence: That the Lord Jeſus Chriſt is worth the looking after by periſhing ſinners. O what a match is Jeſus Chriſt for undone ſinners; could they but obtain him, how happy would they be for ever; this is a principal thing in a woers eye, to get a rich match; O Souls you cannot get a better match than Jeſus Chriſt, there's none like him.

Firſt, In point of Riches: O let me commend the Lord Jeſus Chriſt to you upon the account of his wealth: Sinners, if you would have a rich Husband; there's none ſo rich as Chriſt: He is wonderfully rich; if you but conſider the Nature and number of his riches: If you obſerve the verity and variety of his treaſures: If you weigh the kind or degree of his ſubſtance, you will ſay he is exceeding rich: Take him poſitively, or comparatively, he is vaſtly rich: he is really ſo, and ſuperlatively ſo: The worlds trea-

treasures are but shadows: But he hath substance; true solid subsisting treasures, *Pro.* 8. 21. *That I may cause them that love me to inherit substance, and I will fill their treasures.* Christ's Gold is tryed Gold, that which can bear the hardest touch, and abide the fire: And he is superlatively rich, none like him: *Job* was a rich man, but his riches were limitted within the Confines of a Countrey: He was the richest, not in all the world, but of all the men of the East, *Job* 1. 3. But Christ is richest of all: All the Men and Angels in Heaven and Earth put together cannot vye treasures with Christ: What was said of the vertuous woman is true of Christ, he excels them all, *Pro.* 31. 29. O sinners, would you have a rich match, cast your eyes on Jesus Christ: He hath a very taking Estate, that will be wonderful attractive upon your hearts if rightly set. I shall shew in a few particulars what an Estate Christ hath.

First, It is a fair Estate, exceeding large and full; 'tis incomprehensible, and past finding out, both as to his personal, and purchased Treasure: It is in heighth, depth, length, breadth, passing knowledge, as hath been shewn at large, *Eph.* 3. 18, 19. Christs Estate is as large as himself is, and he is past finding out: *Who can search out the Almighty to perfection? Job* 11. 7. All mens Estates lie here in the lower world, within the measure of a spot of ground: But Christ's treasure fills Heaven and Earth: The Heavens, yea the Heaven of Heavens are his, *Neh.* 9. 6. The Lord Jesus Christ is rich every way considered: He is rich in inheritance:

Heir

Heir of all things, *Heb.* 1. 2. He is rich in Jewels, he hath abundance of choice Jewels; he hath a day on purpoſe to make up his Jewels, *Mal.* 3. 17. He is rich in manſions too, *Joh.* 14. 2. *In my Fathers Houſe are many manſions.* A manſion for every Heir of Glorie: O how many Houſes hath this Heir of all things? How many dwelling places in Glory? He is rich in Crowns and Thrones: We account that man rich that hath two or three Kingdoms: But Jeſus Chriſt hath a multitude of Crowns: A Crown for every Subject, *Mat.* 9. 28. Every ſaved Soul is a Crowned King, or ſhall be ſo to all Eternitie, *Rev.* 1. 6. Every overcoming Soul ſhall ſit on Thrones; and every one wearing a Crown of Glorie, 1 *Pet.* 5. 4. O what a vaſt Potentate is Jeſus Chriſt: All the Angels in Heaven cannot draw an inventory of Chriſts Eſtate, ſo numberleſs are his Treaſures: He that hath ſo many millions of Saints, and can give every one of them a Kingdom: O how rich muſt this Lord be? O ſinners think what a rich Jointure Chriſt can make you; he can ſettle an Eſtate upon you indeed. O will you Eſpouſe Chriſt, he hath a fair Eſtate indeed.

Secondly, Chriſt hath a free Eſtate: Some men may have large Eſtates, but many Mortgages and debts upon them; but Chriſt's Eſtate is all free; no debts lies on Chriſt to leſſen his Eſtate; whatever he gives to the whole Creation, doth no way leſſen his Riches; like the Sun, whatever light it imparts to the World, or Inferiour Luminaries, doth not exhauſt or diminiſh it's Original ſplendour; all that the Rivers emptie from the

the Sea, do not lessen it, but repay its bounty by a retribution of all those receptions; so whatever contributions come from Christ to men, it doth not lessen his ability to give to his people: The more *Abraham* gave to his Sons by *Keturah*, the less he had for *Isaac*: But Christ's liberality and Obligations do not diminish his treasure; Christ's whole Estate comes to every Believer, every saved Soul hath a whole Christ full of Grace and Glory.

Thirdly, Christ hath a sure Estate, exceeding safe; there's no defrauding of his Spouse, no pre-mortgage to take it away: If Christ's Life could not be taken from him without his consent, when he was Mediatour, *Joh.* 10. 18. Then all the Estate he hath purchased with his blood is unremoveable; the Father hath given it, who is greater than all, and in whose hands Believers are put, and their Estates secured for them: All new-Covenant promises are sure, as you have heard, part of which is the inheritance of the Saints. This Estate is sure both by donation and purchase: The Father hath given Christ and all that is his to Believers, *Isa.* 55. 4. *I have given him to be a witness to the people, a leader and commander to the people*: This shews the certainty and truth of this Covenant which is confirmed in Christ, whom the Father hath given and made over to Believers to be the confirmation of his promises. 'Tis confirm'd by purchase; he hath bought and paid for't; he went and sold all to get this pearl; he parted with his Life, Blood, Glory, his All, to get this Estate for Believers:

The Father hath received every farthing of the money, and gives him an acquittance under his hand, declares before men and Angels, that Christ ows him nothing for all the whole Estate he hath purchas'd for Believers, *Mat* 3. 17. *This is my beloved Son in whom I am well pleased*: O 'tis a sure Estate. A conveyance is made of it to Christ in the behalf of Believers, *Isa.* 49. 8. *Math.* 28. 18. All power is put into the hands of Christ: The Deeds are drawn, and interchangeably sealed between the Father and the Son, that the Estate is firm and sure to all Believers: Nay the seisure and delivery is given, and Christ hath taken possession of it, and he is entered into the Heavens in the behalf of Believers, and all to make this sure. O sinners will you espouse Hell, and let go Jesus Christ, who is Heir of Life, and Glory, that hath such a sure Estate for you?

Fourthly, He hath a sutable Estate: Let a man have a fair, free, and sure Estate, yet if it be not sutable to his quality, necessities, and desires, 'tis unsatisfying: But Christ's Estate is every way sutable both to himself, and to his Bride: He hath a large inheritance sutable for his dignity, and to his Spouses quality: Christ having finished his work on Earth, being about to drink the last draught of the Cup; he comes and treats with the Father about his receiving, and 'tis Glory sutable to his quality: *O Father glorifie thou me with thy self, with the glory which I had with thee before the World was*, *Joh.* 17. 1. to *ver.* 5. O unreasonable Souls, that despise Christ; O sinners! had you ever such a Lover stood at your doors? No, nor never will have

have the like, if you refuſe this Jeſus: Yea, 'tis a ſutable Eſtate to his Spouſe too: 'Tis a fit joynture for the Kings Daughter, ſufficient to maintain her Immortality, and Glory, *Luk.* 22. 29. *I appoint unto you a Kingdom:* Now a Kingdom is a ſutable ſtate to a Kings Daughter: O Souls! will you fall in Love with Chriſt? he hath Crowns, Thrones, a Kingdom of Glory for you.

Then 'tis an Eſtate ſutable to your neceſſities too: There's enough in Chriſt to ſpend upon, and maintain you bravely, richly, here and for ever: O ſinners, will you match with Chriſt? whatever you need is in him. *My God ſhall ſupply all you wants, Phil.* 4. 19. If a Kingdom will do it, you ſhall not want it: If a Crown of Glory will make you happy and bleſſed you ſhall not want it; his Eſtate is fullneſs that filleth all in all, *Eph.* 1. 23. O Believer, it may be thou wanteſt Bread, Cloaths, Money, and thou goeſt up and down dejected, ſad, full of fears: But haſt thou eſpouſed Chriſt? O conſider thou haſt a fullneſs, O what a vaſt Eſtate hath Jeſus Chriſt for thee. Sinners, your wants are many, more then you know, God only knows your wants, Sinners, yet there's enough in Chriſt's Eſtate and Patrimony to ſupply them all.

Then 'tis ſutable alſo to their deſires. Sinners deſires are large; O what wandring things are the deſires; perſons may deſire things to the utmoſt ends of the Earth, which they cannot get: But all that the Believer rationally deſires, Chriſt's Eſtate can ſatisfie: *He will fulfill the deſires of them that fear him, Pſa.* 145. 19. Yea, 'tis above their deſires: Deſire as much as

thou canſt, Chriſt's Eſtate is above thy deſires, *Pro.* 3. 15. O what a treaſure then is Chriſt! it fills every chink of the Believers deſires, with an overplus: 'Tis more than can be deſired.

Fifthly, 'Tis a pleaſant Eſtate, *Pſa.* 16. 6. *The lines are fallen to me in a pleaſant place, yea, I have a goodly herritage.* The *Chaldee* renders it in ſweetneſs, others delightful place: A great Eſtate if it be not well ſcituated, and lye not in a pleaſant place, is not half ſo contentful; but Chriſts Eſtate is well ſcituated; it hath all conſiderations and circumſtances that may make it deſirable. *Canaan*, that was a type of it, is call'd the pleaſant Land, *Jer.* 3. 19. 'Tis in the Original, the land of deſires? So the Believers portion that is prepared for him by Chriſt; 'tis a Land of deſires; an Inheritance of beauty and Glory: Chriſts Riches are very precious and pleaſant Riches, *Pro.* 24. 4. *And by knowledge ſhall the Chambers be filled with all precious and pleaſant Riches.* Rare, as the word imports; delighting Riches: The whole poſſeſſions of Chriſt are pleaſant, the way to it is pleaſant, *Pro.* 3. 17. The borders of Chriſts intereſt are made with pleaſant ſtones, *Iſa.* 54. 12. *And all thy borders of pleaſant ſtones.* The firſt fruits of Chriſt's harveſt is all pleaſure and delight, much more the lump; the maintenance he allows his Children here in the way is delighting, much more the Eſtate reſerved at the Journeys end. The Fruits that fall from this Tree of Life is ſweet to thoſe that ſit under its ſhaddow, *Cant.* 2. 3. how much more to them

that

that climb, and crop the pleaſant fruits thereof. *Their drink is pleaſant*, Pſal. 36. 8. *Thou ſhalt make them drink of the Rivers of thy pleaſures.* And at laſt he brings them to his Right Hand, where are pleaſures for evermore, *Pſal.* 16. 11.

Sixthly, It is a peaceful ſtate, not liable to conteſts and controverſies, as mens Eſtates oft-times are here: A man may have a great Eſtate, but it may be a litigious Eſtate: It may occaſion many Law Suits about it: But it is not ſo in Chriſt's Eſtate: 'Tis a peaceful Eſtate; no wars grow out of this Eſtate: Chriſts Countrey is called *Salem*: The Land of peace, *Pſa.* 76. 2. And he is *The King of Salem*; The King of peace, *Heb.* 7. 1. *His Kingdom is Righteouſneſs, and Peace, and Joy in the holy Ghoſt*, *Rom.* 14. 17. He is their peace, *Eph.* 2. 14. In him they ſhall have peace, *Joh.* 16. 33. His very Doctrine are words of peace, *Eph.* 2. 17. He came to guide our feet into the way of peace, *Luke* 1. 79. *He came and Preached Peace*: O what a bleſſed Eſtate hath Chriſt; what a lovely Lord is Chriſt: He bequeaths peace to his people: Peace I leave with you, my peace I give unto you, *Joh.* 14. 27. They have peace with God who eſpouſe this Chriſt, *Rom.* 5. 1. Peace with Saints and Angels, *Col.* 1. 20. Peace with Conſcience too, *Phil.* 4. 7. *Heb.* 10. 22 The Fruits of the Spirit is Peace, *Gal.* 5. 22. His Riches have no ſorrow annexed with them.

7thly, It is a perpetual Eſtate: *An inheritance that fadeth not away, reſerved in Heaven*, 1 *Pet.* 1. 4. Chriſts Riches are durable Riches, aged Riches, ſtrong, ſolid, Riches: *Opes denſæ*, that is *multæ & firmæ*,

says *Mercer*, they are great, stable Riches, *Pro.* 8.18. *Riches and Honour are with me, yea durable Riches and Righteousness.* His Gold is not liable to rust. 'Tis said of the *Cedar*, worms will not breed in it; sure there's no worm in Christ's Treasure: O Souls, 'tis a lasting Estate: That neither time nor changes can waste nor weaken: All the Saints spending upon it to all Eternity, never detracts from it: Christs Treasures are like the deep waters, or like the bottomless Ocean, that cannot be exhausted; his treasure will last as long as God, the Soul, and Eternity lasts, which is for ever, for ever, for ever. Some men have out-liv'd their Leases and their Estates and have seen an end of their Houses and Riches; but the Spouse of Christ can never out-live her jointure, it lasts to all Eternity.

Lastly, 'Tis a possest estate: Some may have great estates, but it is in reversion, they may look long for it, as some Heirs do all their days: But Christs Estate is all in his own hand, 'tis actually made over to him by the Father, and possession given him when he sate down at the Right hand of God, *Heb.* 1 3. He hath actually obtained this Inheritance with the Fruits of it, *Heb.* 1. 4. And is actually invested with this glory, *Heb.* 2. 7. This sinners is the Estate of that Beloved that is tendered to you in the Gospel for your choice; he is very wealthy, he hath a fair, free, sure, sutable, pleasant, peaceful, perpetual possession; an Estate you cannot spend or comprehend; an Inheritance you cannot look or out-live: riches that will not cloy, nor clog you; a portion that cannot be out-vy'd or match'd:

Come

Come view the Rentals of his Lands, the Inventory of his Goods, and see what a rich match Christ is, there's none like him; where can you mend your penny-worths? all the world, no nor the Heaven of Heavens can yield you such another bargain. *Job* 28. *ver.* 13. *&c. Man knoweth not the price thereof —— the gold and the Chrystal cannot equal it, and the exchange of it shall not be for Jewels of fine gold, &c.* Then Jesus Christ is worth a looking after if he be so rich as the Scripture reports him to be, and I presume you question not the truth of this testimony. O slight not this bargain which will make you happy to all Eternity; if wealth will please you, here's enough, what say you? Have you any objection against his estate? If not; what stick you at?

Secondly, Dost thou dislike his person? Then it argues thou knowest him not; for he is altogether Lovely, the chiefest of ten thousands: The fairest of the Children of Men: O come, behold the Lamb of God: Look upon this glorious Jehovah Christ: O see his Personal Excellency, and it will allure you, and invite you to come to him: he is the brightness of his Fathers Glory, and the express image of his Fathers Person, *Heb.* 1. 3. Sinners look well upon him, view him from top to toe; there is no blemish in him: O he is the most exquisite one, his perfections are enough to please you, his beauty sufficient to allure you: See his excellent lineaments, the sweet proportion of every part: O how lovely is Christ to the believing eye, in regard of his Person. Consider his Natures, God Man sweetly concentring in an intimate and Eternal

Union, perfect God, perfect Man in one person: O where can you espy such an object! sure he is a *Non-such*; none like him in Heaven, none like him on Earth, in regard of his Personal Glory as Mediatour, God Man: look over his Characters that his friends have given him; See in that Book of *Cant. Chap.* 5. How the Spouse displays him, and you will find him a beautiful Person, *ver.* 11. to the end, *His head is as the most fine gold*: His Wisdom and Government is most pure, solid and excellent: *His locks are bushy and black as a Raven*: Which notes not only his loveliness, but his strength and vigour he hath his radical moysture, his vital heat: He is strong, his vigour abides with him; he hath strength sufficient for all his undertakings, and he is able to go through what he sets his hand unto; he is strong, vigorous, and spritely. *His eyes are as the eyes of doves by the Rivers of Waters, washed with Milk, and fitly set.* His sight is quick, and perfect, his understanding is infinite: His Counsels are holy, and consistent, all well set, his decrees, his purposes, all methodically ordered and fixed: His looks are gracious, his aspects lovely, enamouring the eyes of them that behold him. O such a lovely Christ is tendred to Sinners; O I know not how to set him forth to your capacities, he is a most taking object indeed. *His face is white and ruddy*: Emblems of Rich Beauty, captivating the eyes, and ravishing the hearts of beholders: The purity of the divine nature, with the passions of the humane, and procurements of his Redemption, sets him forth as infinitely amiable in the eyes of Believers. *His cheeks are as a bed of spices, as sweet flowers*: His

grace

graces and choice diſcoveries of his Excellencies, doth wonderfully feed and delight the Souls of thoſe that have acquaintance and fellowſhip with him; his ſweet and lovely perfections diſcover'd to Believers are like a rich feaſt that ſtay with them: *His lips like Lillies dropping ſweet ſmelling Myrrhe*: The impartings of his wiſdom, the droppings of his Doctrine, his gracious words, his Holy Communications, are ſavoury and ſound, pure and incorruptible, they ſtrengthen the heart, and heal the Soul of thoſe that imbrace him: His Doctrine carries wonderful ſtrength to thoſe that are in weakneſs; how do the words of grace revive the fainting hearts of Believers; his wayes are ſtrength to the upright, like Myrrhe, they make the heart ſound. *His hands are as gold rings ſet with the Beryl*: His works and adminiſtrations in the World, are full of order, beauty, and excellency: All that he doth in *Sion* and out of *Sion*, is all holy; every providence that ſeems to us ſometimes to be unſeaſonable, is in infinte wiſdom diſplay'd by Jeſus Chriſt for the good of his people. *His belly is as bright Ivory overlaid with Saphires*: His tender Bowels, and boundleſs affections to his people, are wonderfully lovely and delighting; they are pure, firm, and fixed in their nature, and they are chearing, and enriching in their effects; O Chriſts love is not fleeting, 'tis firm as Ivory, ſet with gold, overlaid with Saphires. O how rich are his affections, what a Treaſure to thoſe that have him. *His legs are as Pillars of Marble, ſet upon ſockets of fine gold.* The gracious motions

and

and efficacious workings of his Spirit, are exceeding mighty and glorious; full of strength: He hath power to bear up all those that follow him: His legs are strong, he can carry his Lambs that are committed to his arms; there's no burden too heavy for Christ, his loins are strong, he can bear what is laid upon him; the weight of all the Saints on Earth is nothing to him: He can carry on all his intendments and interest in the World; his legs are as Marble, able to bear his Body; quick in motion: O what a lovely Christ is this display'd in the Gospel! *His countenance is as* Lebanon, *excellent as the Cedars*: Those discoveries the Lord Jesus Christ makes of himself in his word, and works, are wonderful taking, exceeding enriching: Christ's word is fruitfullizing: O when he speaks to the hearts of his Children, what a deal of vertue goes through his lips; Grace is poured out of his lips, Milk and hony is under his tongue: His appearances carries excellency, riches and glory with them, *His mouth is most sweet, yea he is altogether lovely*: His discourses, the openings of his mind is wonderful pleasing: The word of Christ never cloys the spiritual part. Thus you see what a Person Jesus Christ is: O Sinners consider his beauty; O how lovely an object is he! what can you object against his Person, why you will not espouse him?

Thirdly, Consider his lovely dispositions, O Sinners will you accept of him? He is of an excellent Spirit, of a very sweet nature, full of grace and goodness: His sweet dispositions have been largely opened already, he is full of mercy and compassions,

compassions, meekness, gentleness, patience, long-suffering, slow to anger, ready to forgive, great in kindness, free and bountiful, of a generous Spirit; true and faithful: Sinners, you may trust him with your secrets; you may venture your Souls upon him: He is harmless, and inoffensive; he doth wrong to no man; his company is lovely and desirable: His converses are pleasant and profitable: O what a person is Christ! O Sinners, never was such a one offer'd you as Christ is; why will you not come unto him?

Fourthly, Consider his quality and high dignity, he is no mean Person, but a mighty Potentate, 1 *Tim.* 6. 15. The sole and only superintendent of the whole World, the King of Kings, and Lord of Lords, *Rev.* 19. 16. *He hath on his vesture and on his thigh a name written, King of Kings and Lord of Lords*: He is not only a King, but *the* King, the only true Potentate from whom all others derive their glory, a King not only of Men, but of Saints; not only of Saints, but of Angels, of Thrones, Principalities and Powers: *Math.* 26. 53. And can command them down now he is in Heaven for the service of his elect, *Heb* 1. 14. *Are they not all Ministring Spirits sent forth to Minister for them who shall be heirs of Salvation.* O Sinners! shall this prevail with you to accept of him?

Fifthly, Take notice of his potency: He hath power as well as honour, *Math.* 28. 18. All things are put under his feet, *Heb.* 2. 8. All the Armies of Heaven and Earth are deliver'd over to him: He is Lord of Hosts: He hath the

the Keys of Heaven, Death and Hell: *Rev.* 1. 18. Who then can lock out Chriſt, or exclude him from doing what he pleaſeth, ſeeing all things are at his beck? *He doth whatſoever pleaſeth him in Heaven and in Earth, in the Seas and in all deep places, Pſa.* 135. 6. He ſitteth in the Heavens, and laughs the Counſels of the Potentates to ſcorn; he makes no reckoning of their combinations, but derides their ambitious attempts againſt him, *Pſa.* 2. 4. He ſhall paſs thorow and over-flow, and break all their confederacies in pieces, *Iſa.* 8. 8, 9, 10. Let all the ſubtleties of Hell be woven together, to make a web to catch the intereſt of Chriſt in; it ſhall all be as a ſpiders web, that can ſoon be ſwept away. O admire the Kingdom of Chriſt; the glorious power of Chriſt; nothing is too hard for him: He hath an abſolute, unlimited and uncontroulable power: He is the ſupream over all perſons, and all things, in all places, Lands, and Countries: O what power hath he! not only *Authority*, but likewiſe *Might*, 2 *Chro.* 20. 6. *In his hand there is power and might, and none is able to withſtand him*: O Sinners come away to Chriſt, he can protect you and defend you from dangers.

Sixthly, Obſerve his wiſdom too: this is taking with ſome to have a head that hath intellectuals in him, and marry one that hath exquiſite parts and eminency of knowledge. Now all Treaſures of wiſdom are in him, *Col.* 3. 3. His judgments are unſearchable and paſt finding out, *Rom.* 11. 33. *His judgments*, his acts in the World, his Righteous deeds, and the way he takes to accompliſh

accompliſh his deſigns; O how wonderful deep are they! *The ſpirit of the Lord ſhall reſt upon him; the Spirit of wiſdom, and underſtanding, the Spirit of Counſel and might; the Spirit of knowledge and of the fear of the Lord, Iſa.* 11. 2. He is of quick underſtanding, full of judgment; called *The wonderful Counſellour, Iſa.* 9. 6. The only wiſe God, from whom all wiſdom is fetch'd, that fills Men and Angels; all the World do light their Candles at his Torch: He is the Sun that fills the whole Creation with beams: There's no ſearching of his underſtanding; he can bring to light the hidden things of darkneſs: 1 *Cor.* 4. 5. He hath eyes can reach where men cannot; he can reveal the deep things of God: 1 *Cor.* 2. 10. O Sinners, what an excellent one is Chriſt! O how worthy of your choice!

Seventhly, Weigh the glorious and bleſſed effects of your cloſing with the Lord Jeſus Chriſt: Sinners, the very day you marry Chriſt he will pay all your debts, and they are many; he will pardon all your ſins, blot out all your iniquities, remember them no more: He will free you from all your Bondages, deliver you from all your fears, ſecure you from all your dangers; if you will but eſpouſe him. O the very day you marry Chriſt he will wipe off all your ſhame, and remove your reproach: He will heal all your wounds and ſickneſſes, he will begin to heal them immediately; and never leave till he hath perfectly cured your Souls: He will ſtrip off all your filthy garments, and cloath you with broidered rayment; he will advance you to higheſt dignity; he will lift up your heads above your fellows;

He

He will make you Kings and Priests to God; he will set you in Heavenly places; he will seal your title to a Rich Joynture, he will make sure your interest to all the Treasures of Heaven: He will possesse you with grace, and assure you of glory: O sinners, is not this argument enough to win your Souls, and make you willing to accept of such a Majesty as Jesus Christ?

Eighthly, Sinners think upon the greatness of that love the Lord Jesus Christ bears you: He hath good-will towards Men, towards sinners, as sinners, whiles in their blood, he hath a love of pity for you: 'Tis true till you close with Christ he can have no love of acquiescense in you, but he hath a love of good-will to your Souls, he hath so much love for you, as hath made him willing to shed his blood for you; his love brought him down from the Fathers Glory, made him willing to drink the dregs of a cup of wrath for you; the love of Christ to Sinners, hath set up a standing Ministery in the World, sent forth multitudes to publish glad tidings: O Sinners, did you but believe this, how attractive would it be upon your hearts, to draw you to Christ. But if none of these arguments will prevail, let me adde one consideration more.

Lastly, The effects of your refusing Jesus Christ will be dreadful: if you will not accept of this proposal; O think what a terrible answer Christ will send you: Such shall not taste of his Supper, *Luke* 14. 24. Not a crumb that fall from this Rich Table of Salvation chear shall fall to the share of that wretched sinner. If you will not have his Person you shall not have his purchase:

chaſe: He hath ſworn in his wrath theſe ſhall never enter into his Reſt, *Heb.* 3. 11. O ſinner! were there no other Hell but the loſs of Heaven, it were enough to break thy heart in pieces: O think upon the ſad Iſſue of thy final unbelief: When thy ſins get over thy head, and thy guilt follows thee at thy heels; When Death and Hell ſhall be at thy back, and then to call and cry, and knock at the door of mercy and not be heard; O what a doleful thing will this be! When armies of devils are round about thee, ready to ſnatch thy Soul into everlaſting burnings, and none to relieve thee; O fearful will the caſe of thy Soul be! When thou ſhalt cry; O for mercies ſake, Help Lord; I am going to Hell, for mercies ſake help; and then for the Ear of God to be deaf, and thou not have one good word, and the door be ſhut againſt thee; O what a dolefull caſe will this be! for tender mercy to ceaſe; is miſerable: But for mercy to become cruel to you; O fearful caſe indeed! when tender Bowels ſhall become Braſs and Iron, and there ſhall be no ſounding at all in it towards thy Soul: O ſinner if thou wilt not accept of this Chriſt, he will laugh at thy Calamity, and mock when thy Fear cometh, *Pro.* 1. 26. That's terrible; when God ſhall not only ceaſe to pity, but deride thy miſery: Be aſſur'd, Soul, as quiet as now thou art, a day of Calamity will come; there will come a time of Fears for thy poor Soul, and then will mercy it ſelf be turn'd into wrath, and laugh at thy Calamity; yet further (ſinner) if thou wilt not accept of Chriſt; then will incenſed fury ſend forth its army of deſtroyers, and ruine, and cut off thy Soul for ever, *Mat.*

22.

22. 7. Then shalt thou be punished with everlasting destruction from the presence of God, and from the glory of his Power, 2 *Thes.* 1.8,9. Then shall vengeance glut it self upon thy Soul, and seize upon thee in flaming Fire: O 'tis a dreadful thing to lye at the mercy of vengeance: O what will not enraged fury do to its adversaries, when it hath them at its power? But what will divine vengeance do? O sinner, when God shall arraign thee at the Bar of Judgment for kicking at the Bowels of mercy; for Crowning the head of Christ with thorns, and trampling his blood under feet; what wilt thou do then? (O canst thou read this and not shake) when thou shalt see Devils round about thee, and flaming vengeance take hold of thee: But thus it will be. Then they that would not let Christ reign over them; shall feel Devils rending of them: Then they that fled from the Arms of mercy, shall fall into the Jaws of fury: Then they that shut their ears against the fervent wooings of Christ shall open their hearts to the fiery wrath of Christ: Then they that would not get into the bosom of Christ; shall lodge in the burnings of Hell: Then the Furnace of Hell shall be heated seven times hotter for those whose hearts freezed under the warm beams of Christ's Love: Oh dreadful will thy state be, Sinner, if thou refuse Christ.

Well sinner, take the Counsel given thee: kiss the Son lest he be angry; turn in, turn in hither; reach out thy arms, come away to Christ; say Lord Jesus, I am willingly thine. Sinners are you perswaded? what answer shall we return to this Lord of Glory? Will you be his? Will you accept

of

of this grace tendered to you, before it breathe its laſt to you.

CHAP. XXVI.

Objections anſwered. Counſels how to come to Chriſt.

I ſhall now endeavour to anſwer thoſe Objections which are made by doubting Souls, againſt their coming to Chriſt.

1. Objection. Says a Soul: *But will this bleſſed Potentate, this glorious King of Kings, ſtoop ſo low as to look upon ſuch an obſcure Creature, ſuch a worthleſs worm as I am? Alas! I am too mean to unlooſe the latchet of his ſhooes: I am too unworthy to be the meaneſt Servant in his Houſe: To be a dog to his Flock: And will he caſt his skirt over me? O do not flatter me into ſuch vain hopes, and fond dreams, that ſuch a King of Glory will look upon me: I am too low for one aſpect of his Eye.*

Anſw. Abundant Teſtimony hath this Lord given of his condeſcending heart to ſinners: Doſt thou think thou art too low for ſuch a Majeſty? When he left his Fathers Kingdom, and came down from his Eternal Glory with the Father, he gave abundant proof of the humility of his heart: when he did eſpouſe thy nature,

(ſinner) to himſelf; and took upon him the form of a Servant; he ſhewed his humble heart, that he was far from contemning ſinners: He was the true *Jacob*, who ſerved a far harder bondage for thy Soul, than ever *Jacob* did for his *Rachel*; this ſhews his humility: His chooſing ſuch mean perſons, ſuch notorious ſinners for his companions, in neareſt Union and Communiwith himſelf; *Matthew* the Publican, *Paul* the Blaſphemer: Poor Fiſhermen of no regard upon Earth: Theſe did Chriſt perſonally chuſe for his neareſt Converſes; this ſhews his condeſcenſion: And 'tis not thy low ſtate (ſinner) can diſcourage Chriſt, if thy heart be really willing: His preaching the Goſpel to the poor, and calling the baſe things of this world, and things that are not, ſhews his lowly mind. And his humility hath been abundantly prov'd already: He will dwell with the Lowly, *Iſa.* 57. 15.

2. Object. *But I have no portion for Chriſt: I am exceeding poor and beggarly; I have no Righteouſneſs, no Grace, no good things dwell in me: I can bring nothing to glorifie him; I have no ability at all to ſerve him; I cannot pray or do any thing that is good, and will Chriſt accept of me?*

Anſ. Chriſts deſign in theſe Goſpel tenders of himſelf to ſinners, is not to get, but to give Riches: He wants no treaſures for himſelf, but he rather wants objects to give them to: He wants no goods, but (like the Rich man in the Goſpel)

Gospel) he wants room to bestow his goods: He is willing to impart his treasure to sinners, 2 *Cor.* 8. 9. Of all persons in the world he is sure to hear the desires of the poor. The rich shall be sent empty away: but the poor that wait on him shall be heard, *Psa.* 69. 33. Art thou a poor Soul in thy own eyes? The Lord hath special regard for such: These are the persons he invites to him that have no money, no price, *Isa.* 55. 1. *The poor have the Gospel preached to them, Matth.* 11. 5. Therefore sinners 'tis not thy poverty can break the match, nor hinder thy reception of Jesus Christ, if thy heart be willing.

3. Object. *But I am a deformed loveless Creature, I have no beauty at all in me; I am black with sin, full of all uncleanness, and abominations, polluted in my blood, wallowing in my Mire and Vomit, scarce such a nauseous Object as I in all the world. O what a filthy heart, O what an unclean Soul, O what vile affections have I! and will this holy one cast a glance of Love on such a Creature as I? I dare not think he will endure the sight of me; therefore I am afraid to look to him.*

Answ. Believing sinners, though black in their own eye, yet are comely in Christ's Eye, *Cant.* 1. 5. Faith puts an amableness on the believing sinner in Christs account: This is one of those eyes that ravishes his heart, *Cant.* 4. 9. He looks upon them as lovely that come to him, though unlovely in themselves. Affections spie

no deformity in the beloved object. Christs love is so great to fallen man, as that nothing appears unlovely in him, but an unwillingness to be his; He sees no iniquity in *Jacob*, though there be a great deal. The halt, blind, lame, impotent are no amorous Objects; yet these Christ invites to his feast, *Luk.* 14. 21. Others are not worthy, says Christ, but bring these, they are companie for me, if they will but come. 2. Let not thy deformity, and the sense of thy unworthiness keep thee from Christ, because he hath beauty enough for himself, and thee. He hath comeliness enough to cover thy nakedness: 'tis but for some of his beams to reflect on thy Soul, and thou wilt be altogether glorious; thy perfection lies in his, and not thy own comeliness: Christ can soon fill thee with amiableness: see, in *Ezek.* 16. what a change Grace makes upon deformed sinners: The beautie of sinners is Christs beautie put upon them, and Christs Holiness imparted to them, and there's enough of it for thee. 3. Know, that Christs blood is cleansing blood, it doth not only cover spots and deformities, but it takes away filthiness; if thou come to him, the blood of Christ cleanseth from all sin, *1 Joh.* 1. 7.

4. Object. *But I am a great sinner, none like me, therefore I cannot think the Lord Jesus will pass them by; or have thoughts of favour for me.*

Ans. So was *Davids*, and yet found pardon, *Psa.* 25. 11. for thy name sake, O Lord, pardon

don mine iniquities for they are great. *Manasseh's* sins were notorious, and yet upon his Repentance found favour with God, 2 *Chron.* 33. 3, 4, 5, 6. He reared up Altars for *Baalim*, worshipped all the host of Heaven, and served them; he built Altars in the House of the Lord, and caused his Children to pass through the fire in the Valley of the Son of *Hinnom*. He also observed times, and used Inchantments, and Witchcrafts, and dealt with familiar Spirits, and with Wizards, and when God spake to him he would not hearken, *ver.* 10. O abominable sins! One would think here was a man ripe for Hell; yet upon his supplication, when he was in affliction, God heard him, and pardon'd him, *ver.* 12, 13. *Paul* was a flagitious sinner, in his own eyes the greatest that ever was, 1 *Tim.* 1. 15. A Blasphemer, a persecutor, injurious, but obtained mercy, *ver.* 13. Therefore 'tis not the greatness of thy sin can stand in the way of thy mercy, if thou come over to Christ with all thy heart.

5. Object. *But I have been an old sinner; I have been rooted in sin, and liv'd in sin all my days; I have been a continual provocation to the Lord, for many years; through my whole Life sin hath touch'd sin, and I cannot think Christ hath thoughts of Love for me.*

Answ. So did the Thief upon the Cross, he sinn'd to the last hour of his Life, and yet obtained mercy, *Luke* 23. 40, 41, 42, 43. So did some of those that were called in at the Eleventh hour, yet embracing the call, obtained mercy,

Math. 20. 9, 12. it was not the length of their sinning time excluded the Efficacie of Salvation-mercy, when they did come in at the call of it. I mention not this for a Pillow to secure sinners, but for a Cordial for desponding Souls: Now the Gospel calls thee, nner; if thou come in this hour, and embrace the calls of mercy; 'tis not the length of thy sinning time, will make void the Grace of God.

6. Object. But saies the Soul: *I have sleighted many calls already: I have quenched many motions of the Spirit: I have despised the first call: and may I have hopes to go to Christ? Will he receive me?*

Answ. So did *Manasseh*, he did reject many calls; God did speak to him, but he would not hearken; and after his rejection of the first call, yet mercie found him: The *Jews* in the wilderness rejected many calls of God; yet the Lord said, while 'tis called to day, harden not your hearts, *Heb.* 3. 7, 8. Though thou hast been guiltie of despising many calls, this is matter for thy humbling, but not for thy despair.

7. Object. *But I am never the better for all the means and mercy I have enjoyed: though I had despised the first calls of mercy, yet if I had been the better for after tenders of grace, there were some hope: But I am still the same notwithstanding all the Sermons I hear, and precious overtures of Salvation; my heart is hard, and dead under all.*

Answ.

Answ. So it was with the Impotent man a great while, he was diseased thirty and eight years *Joh.* 5. 5. He lay at the Pool's side near the means of cure, but never the better, *ver.* 6. 7. And so continued till Christs time came to cure him. So Israel were barren and unfruitful, till the Lord became a dew to them. *Hos.* 14. 5. Therefore this is no discouragement; if thou believe and come to Christ, God will be a dew to thee, and thou shalt quickly find a change.

8. Object. But saith one: *I am not only never the better for all the means of grace, but I am worse than I was before; when I was under first awakenings, my heart was more tender; but now my heart seems to be more brawny and hard; I find more unbelief than ever, more indisposition to go to Christ: I am worse than I was.*

Answ. So was *Sarah* too, as to the receiving the promised mercy, more and more indisposed, she complaines of the deadness of her womb; she was past age to be the Mother of Children, till the time of life came, then *Sarah's* growing indisposition becomes no impediment at all to the fulfilling of the promise. So was *Israel*, they began to say for their part, their hope was cut off, and God had forsaken them, when mercy was neareſt to them: So the woman that had a bloody issue twelve years, and had spent all that she had on Physitians, yet was nothing bettered, but rather grew worse, till Christ came and healed her, *Mark* 5. 25, 26. Persons are usually worst in their own eyes when mercy is neareſt their doors.

Again, Thy not comming to Chriſt is the cauſe of thy decaies and hardnings; 'tis thy unbelief that deadens thy heart, and withers thy Soul, Chriſt doth withdraw his influence from ſuch, and refuſeth to do any mighty works in them becauſe of unbelief. O then Soul, come away to Chriſt, and this is the way to cure thee.

9. Object. But ſaies the Soul: *Chriſt ſeems to take no notice of me, I call but he heareth me not, I come to Ordinances, but I cannot ſee him, nay he ſeems to be angry with me; every thing goes againſt me, his word ſpeaks bitter things to me; methinks there's never a threatning but belongs to me; I am the Hypocrite and unclean perſon, that God ſtrikes at in every Sermon, and his rod lies heavy on me too, and in the way of his providence he writes bitter things againſt me.*

Anſw. Soul, is this thy caſe, doth Chriſt take no notice of thee? It is becauſe thou takeſt ſo little of him, when he unveils his beauty; thou doſt not believe in him, when he makes a promiſe to thy Soul: When he ſends words of Counſel, thou doſt not obey him. He hath called, and thou haſt not anſwered, and therefore when thou calleſt he doth not anſwer, *Zach.* 7. 13. Yet at ſuch a time what follows; doth God make an end of ſuch ſinners? No, ſee *Chap.* 8. 2, 3. O Soul, if the Lord Jeſus Chriſt ſeems to take no notice of thee, but to frown upon thee, it is to frown thee from thy unbelief; it is but to make thee ſenſible of thy ſlighting him: If thou wilt this day accept of the Lord Jeſus Chriſt; his frowns

frowns will soon pass away, as a dark Cloud doth when the Sun shines; he will remember thy Iniquities no more.

10. Object. But may some Soul say: *I would fain come to Christ, but I cannot; I like the terms well, but O my unbelieving heart! O my impenitent hard heart! I cannot sense Salvation-kindness.*

Answ. O Soul! The afflicting sense of thy unbelief, is a hopeful sign of thy faith: If thou dost see thy unbelieving heart; so as to be burdened under it, and be weary of it, the Lord reckons it for the beginnings of faith, *Mark* 9. 24. This is the method of Salvation-Grace in begetting faith, to convince thee of its impotency to believe, *Joh.* 16. 9. Soul, is this thy weariness; that thou canst not come to Christ? Wouldst thou have a wider heart for him? Thou art the Soul he waits for that mournest over thy unbelief, *Mark* 9. 24.

But there's one thing more may be as a discouragement to some Souls.

11. Object. *O saies the Soul, I fear the time is past, and that God will be gracious no more; I have had a day of grace, but that is gone: The Angel came troubling the Waters, but I would not step in: I have had the dawnings of mercy, but I resisted: I fear I have outstood my Market: That I have outstrived the Spirit so long, that he will strive no more: And this bows me down, that I am afraid to look up.*

Answ.

Anſw. Sinner, if this be thy caſe, know that thy fears of loſing the day of grace, is a ſign it is not loſt: The greateſt ſymptome of departing grace is ſecurity, and falſe peace, 1 *Theſ.* 5. 3. So it was with the people before the flood: *Noah* threatned judgments, but they dreamt of peace, *Math.* 24. 37. &c. Security uſher'd in the departure of grace from them: But while the Spirit of grace ſtrives with thy Soul, the day of grace is not paſt from thee. Doth God call upon thee now, aud plead with thy heart? And doſt thou find ſome movings, and turnings of thy Bowels in thee, crying out, O that there might be mercy for me; that this day of grace may not be paſt? If ſo, then ſure the Spirit ſtrives yet with thy Soul: Therefore, Soul, if now thou wilt cloſe with Chriſt, none of theſe pleas can debar thy cloſing with him.

Well Sinners, conſider the Lord Jeſus Chriſt invites you to come to him, once more he demands your anſwer: what ſay you, will you be his or no? Do your hearts accept of him? Do you like his propoſals? will you heartily conſent to be his, upon all his terms? If ſo, I ſhall lay down ſome Counſels to direct you in your right comming to Chriſt.

Firſt, Sinner, if thou will come to Chriſt, thou muſt come as a poor needy, empty, undone, Sinner, ſtript of all beauty, as having nothing at all that may deſerve his favour: *'Tis the poor have the Goſpel Preached to them. Math.* 11. 5. It ſignifies ſuch as are brought to great neceſſities, and extremities; So *Beza* renders it: *Such as are brought very low*: Therefore ſome derive it from a word that ſignifies, *falling down at the*

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rich Mens feet: As some beggers will. *Perus* interprets it, the poor in Spirit, that acknowledge themselves mean, and are low in their own eyes. So *Calvin* takes it, for them that are oppressed with the sense of their own wants, such as feel their pinching necessities; that lye down overwhelm'd with the apprehension of their emptiness: The Treasures of the Gospel are design'd to such Persons that are poor and afflicted in their own Spirits. There's no greater obstacle in this Match betwen Christ and sinners, than a sense of self worthyness: This keeps many from seeing the beauty of Christ; their own Righteousness hangs in their eye; they are too heavy laden with their own thick clay, I mean the sense of their own worthyness, to be looking up to Jesus, and lifted up to him: Sinners may be too rich for Christ in their own opinion, but never too poor; hence the Lord Jesus Christ tells us, he came not to call the Righteous, but sinners to Repentance, *Math.* 9. 13. Not them that Judge themselves Righteous, but them that feel themselvs sinners: The Rich he sends empty away, those that are Rich in their own thoughts, when the poor and hungry are fill'd with good things: Men chuse empty vessels to put their liquors in; and low rooms to cellar their wines, so doth Jesus Christ chuse empty Souls for his good things: He chooseth the Low plains for his walks, when the high towring Mountains are rejected: The high, and lofty One comes to dwell in the low and contrite Spirit, *Isa.* 57. 15. Sinner, thou must strip thy self of thy own Ornaments, if thou intend

intend to put on Jeſus Chriſt: Thou muſt throw down thy Crown at his feet; if thou thinkeſt to wear his Crown on thy head: O Soul! thou muſt come as a poor wretch to Chriſt; with thy empty ſack, as *Jacobs* Sons did to *Egypt* to buy corn, and then thou ſhalt have Treaſure too: Thou muſt ſee thy ſelf an undone ſinner; thou muſt come (with *Lazarus*) and throw thy ſelf down at this Rich Kings Door; if ever thou wilt be fed with his Crumbs; nay rather feaſted with his Dainties.

Secondly, Thou muſt come to Chriſt as to a full and ſufficient treaſure, able to ſave and ſatisfie thee; to pay off thy debts, and enrich thy Soul for ever, *Heb.* 7. 25. Able to ſupply all thy wants and fill all thy emptineſs, *Phil.* 4. 19. We have ſhewn already that his treaſures are bottomleſs, boundleſs, unfathomable, unexhauſtible, never to be waſted or ſpent: O Soul come to Chriſt as ſuch a one: Meaſure not Chriſt's gold by thy buſhel; nor his plenty by thy poverty: think not thy debts too great for Chriſt to pay, becauſe thou knoweſt not where to get mony of thy own: Think not thy ſtraits too many for him to relieve: He hath enough for thy Soul to live upon both here and to all Eternity; O Sinner believe this, and come to him as ſuch a one; ſuppoſe not the Fountain is empty, becauſe thy Ciſterns are dry: *His Righteouſneſs is like the great Mountains, Pſa.* 36. 6. It is in the Hebrew, *The Mountains of God*: And his grace is without meaſure, *Joh.* 3. 34. Therefore thou muſt look to him as having a ſufficient fulneſs for thy Soul.

Thirdly,

Thirdly, Thou muſt look to Chriſt with expectation, as the poor Cripple did to *Peter* and *John*, *Acts.* 3. 5. Now ſhall a poor Creature expect to receive ſome needful ſutable good from a fellow Creature; and will not thou expect ſome mercy from the Lord Jeſus Chriſt, thy Creator, and Redeemer? O ſinner come with expectations to Chriſt; believe that he is as willing as able to enrich all that come to him: He hath paſt his word for it. *He that cometh to me I will in no wiſe caſt out. Joh.* 6. 37. He that believeth on him ſhall not periſh, *Joh.* 3. 16. The weary Soul that comes yea creeps to him, ſhall have reſt, *Math.* 11. 28. The thirſty Soul ſhall be ſatisfied, *Joh.* 7. 37. He goes up and down in the Miniſtery of the Goſpel, ſeeking to ſave that which is loſt, *Luke* 19. 10. And he is angry with them that will not come to him, *Joh.* 5. 40. O ſinner, do not take up hard thoughts of Chriſt: Such ſuſpitious thoughts of Chriſt is ſome of the Devils ſeed that he doth ſow in broken ground. When Chriſt comes to break ſinners hearts and make them ſenſible of their undoneneſs, then the Devil caſts in theſe tares, and raiſes up ill thoughts of Chriſt; It was this did ſo enervate the diligence of the unprofitable Servant; ſome undue thoughts he took up of his Lords bounty: *I knew* (ſaies he) *thou wert an hard, and auſtere Man:* Hence he puts up his Talent in a Napkin, and his hand in his boſom, *Math.* 25. 24, 25. Jealouſies of Chriſts good-will to ſinners are very deſtructive to Salvation-work: The Devil hath hindred many a Soul from coming to Chriſt, by caſting this block in his way. O then come with expectations; at leaſt come to Chriſt, with

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as great hopes as the *Lepers* came to the Tents of the *Aſſyrians* who were Enemies; come to Chriſt the friend of Sinners. 2 *Kings* 7. 4. They adventured with ſome hopes; we may live, and we can but dye; they may kill us, and they may ſave us alive: But thy caſe is not ſo, if thou come and adventure on Chriſt, thou mayeſt be ſure, he will not kill thee: O look to Jeſus then with ſome hopes; ſay, who can tell but my Soul may live.

Fourthly, Cloſe firſt with Jeſus Chriſt himſelf, and afterwards with his Treaſure: I confeſs uſually ſomething from Chriſt draws the Sinner's firſt reſpects to him: The ſavor of his oyntments, ſome love-tokens, kindneſſes, apprehenſion of neceſſity; ſenſe of undoneneſs may conduce to get the firſt glances of Sinners towards Chriſt; But though theſe allure to Chriſt, yet the firſt thing the Eſpouſed Soul muſt eye in his Match with Chriſt, is Chriſt himſelf; though theſe things draw the Soul, yet they do not center the Affections: Chriſt's kindneſſes are deſign'd as motives to beget an eſteem of himſelf in ſinners hearts: The kuowledge of what Jeſus Chriſt hath for ſinners, an intimation of pardon, peace and Salvation for all that come to him, may be the Prodromus or fore-runner of Chriſts Perſon to ſinners view; but when they come to ſee him, they muſt firſt pitch upon himſelf; and till they come to this they cannot have a due and orderly cloſe with Chriſt: In all right and regular Matches, the Perſon muſt be firſt regarded, then the Portion: A Soul is not fit to match with Chriſt, till he comes

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to ſee infinitely more worth in him, then in all his gifts, and favours: It was the excellency of Chriſt himſelf that drew *Pauls* higheſt regards to him, with reſpect to relation; *Phil.* 3. 8. *The excellency of the knowledge of Chriſt Jeſus my Lord*: *Paul* ſets that fore-moſt; And then to be made conformable to his Death, and Reſurrection. The Spouſe was more taken with Chriſt's Perſon then with his Gifts: *Cant.* 1. 2, 3. Firſt himſelf was lovely, then his fruits. *Cant.* 2. 3. *David* counts nothing in Heaven, or Earth like to God in Chriſt. *Pſa.* 73. 25. 'Tis ſordid love, and too unworthy of a conjugal State, that values the Portion more then the Perſon; that Soul is too unworthy of Chriſt, who values any thing more then him: *Math.* 10. 37. It muſt be Chriſt himſelf, muſt ſit in the uppermoſt ſeat in thy Soul. 'Tis a ſaying of *Calvin*, *Tis an unworthy thing not to perfer one Chriſt above all*: Thoſe Matches never prove comfortable where the Eſtate is eyed more then the Perſon, hence conjugal love is broken, when the eſtate is gone; but where true conjugal love is, it is ſetled upon the Perſon: Love that is ſet upon ſome Gifts of Chriſt, more then Chriſt himſelf, when theſe are ſuſpended, the others will decay; but love placed upon his Perſon will laſt: Hence 'tis many do ſo eaſily leave Chriſt, when it comes to parting with other things, becauſe their love was ſet more upon theſe things then Chriſt himſelf: O Soul be ſure 'tis Chriſt himſelf thou doſt chuſe, and not another; O be not guilty of that miſtake as *Jacob* was, to take *Leah* inſtead of *Rachel*: Be ſure it be not a falſe *Idea* of Chriſt

Christ in thy thoughts, but that it be a real Christ thou takest; and then thou wilt never look for another: Be sure give Christ the preheminence: The Father hath given him the preheminence, and wilt not thou? *Phil.* 2. 9. *Col.* 1. 18. *Col.* 2. 9. If Christ must take the best place in Heaven, he hath reason to take the first place in thy heart.

Fifthly, If thou wouldest come to Christ aright, then bring thy all with thee to him; and make a free and full surrender of thy self, and thy all to him: When God would have *Israel* out of *Egypt*, they must not leave a hoof behind, *Exod.* 10. 26. 2 *Cor.* 8. 5. *They first gave their own selves to the Lord*: Be sure make over thy self first to Christ, and then all thy interests, and Capacities: Come and subscribe to Christ, *Isa.* 44. 5. *One shall say I am the Lords, and another shall call himself by the name of* Jacob, *and another shall subscribe with his hand unto the Lord. Calvin* hath a saying upon this: *A Person* (saies he) *can never have true faith in Christ, till he comes to make this testification and confession of him*: In the espousing betwixt Christ and the Soul, there is a mutual resignation of each to other with all they have. Christ gives his Person and Purchase to Believers, and the sincere Soul gives back himself and all to Christ: To detain the least part from Christ is abominable fraud, and lying against the Holy Ghost, *Acts* 5. 3. If thou accountest any one thing too good for Christ; He accounts all his too good for thee.

Lastly, Be sure your acceptance of Christ be considerate and sincere, sit down first and count the cost, *Luk.* 14. 28. Thou must be no more

more thy own; thou must take up thy Yoke and his Yoke: Thy cross and his Cross: Thou must denie thy self and follow him: Weighty things are not to be undertaken rashly, *Diu deliberandum* was an ancient Motto. Hasty matches seldom prove well: O Soul, be not rash in thy taking Christ. The Lord Jesus Christ Espouseth his in Judgment as well as in Faithfulness, *Hos.* 2. 19, 20. inconsiderate bargains are oft-times broken or repented of, You will never espouse Christ in Faithfulness, till you espouse him in Judgment: Weigh all things, consider Marriage Articles, what they are, and whether you are willing to perform them, *Math.* 16. 24. O Soul try, can thy heart consent to this? O the falseness of Souls pretended match to Christ hath undone many! You must take whole Christ with the whole heart, or else you will never match aright with Christ. You must chuse him never to chuse again. You must make him your only choice, and let all your other choosings be by him: *Thou shalt choose our inheritance for us, Psa.* 47. 4. Say then, I will only chuse him; I will chuse his Person, his Laws, his Honour and Glory; but Christ shall chuse all for me; Let Christ chuse my place, and condition, high or low: Let Christ dispose of me, where, and how he will in the World, I will dispose of Christ in my heart.

So much of this Fourth Inference. That Jesus Christ is worth a looking after.

CHAP. XXVII.

Shewing the folly of such as pursue earthly things, with neglect of Christ, considering the Nature of those things; the Terms on which they are to be enjoyed; The casualty that attends them; The guilt such contract.

IF there be such great and glorious treasures of Christ tendered to sinners in the Gospel: Then see the folly of those that pursue earthly treasures with a neglect of Christ. For Souls to turn their backs on Christ, and court the World, and perishing things: O folly indeed! I shall give four Reasons to convince such persons of folly.

The 1. *Taken from the things themselves they pursue with neglect of Christ.*

2. *The different terms on which Christ and those are to be enjoyed.*

3. *The casualty that attends Souls attempts after Earthly things.*

4. *The guilt that such contract, who pursue Earthly treasures more than Christ.*

First, 'Tis folly, yea madness to pursue Earthly things and neglect Christ because the things themselves they chuse cannot be compar'd with Christ; which will appear in several particulars.

First, They are uncertain Riches; There's no

no dependance upon them, 1 *Tim.* 6. 17. *Nor trust in uncertain Riches,* πλούτου ἀδηλότητι. Riches that are not declared, and manifested, to be sure and certain, for a dependance; They are not a sure bottom for Souls to build so much hope and delight upon; when it comes to a pinch indeed; then it appears they are vain, and will not profit in the day of wrath. Like a broken Staff, when you lean upon it, then it breaks: So the Riches of this world, when Souls put some stress upon them, then they fail: They are uncertain; sometimes you enjoy them, and anon they are removed, *Pro.* 23. 5. *Wilt thou set thine Eyes upon that which is not, for riches certainly make themselves wings, they flye away as an Eagle towards Heaven.* They come slowlie, but get off swiftlie; when they come to men, they have leaden feet, and when they leave them, Eagles Wings: To day they flourish like the grass, and to morrow burn like an Oven: A man hath a beautiful house to day, and to morrow an heap of Ashes: O most uncertain Riches! All the world runs in changes; *To day* (says one) *they accept the Basom, and to morrow for the Beesom:* To day men take them into their bosoms, to morrow vengeance sweeps them away.

Secondly, They are empty things, they cannot satisfie the Soul that feeds upon them: The world is not filling meat to an immortal Soul; let a person feed never so heartily, yet he is hungry: The whole world cannot fill one heart; *Alexander* wept, that there were no more worlds to conquer: Nature puts bounds to the Sea; and all Earthly beings have their end, *Psa.* 119. 96.

but sin hath made carnal desires boundless: It is with earthly minded men, as *Solomon* says it is with the Grave, and barren womb, and the fire that say it is not enough, *Pro.* 30. 15. 16. *Wherefore* (says the Prophet) *do you spend your money for that which is not Bread, and your labour for that which satisfieth not, Isa.* 55. 2. One calls the whole *Turkish* Empire but a bone that is thrown to dogs: very dry meat; so are all the things of this world: Riches are like meat in a dream: An hungry man thinks he feeds, when he dreams but when he awakes he is emptie. Riches feed nothing but the Eye; hence Covetousness is call'd the lusts of the Eye, 1 *Joh.* 2. 16. O'tis a vanity indeed to look after that which you can put in to your Eye! it will not feed your affections, it will not satiate the *Soul*: it will not quiet the Conscience. O that *men* should adventure their all for that which will not satisfie!

Thirdly, They are fading things in their Nature: not only uncertain, and liable to remove in the event, but they are dying in their Nature; Corruptible riches: Your Houses, Lands, whatever your greedy Eye covets, are but rotten things: Your Garments are liable to the Moth, and your Gold and Silver subject to Rust, *Jam.* 5. 2, 3. Ah poor treasure indeed! Which rust and Moth consume, rest that strengthens other Creatures eats out these; Houses, Lands, Gold and Jewels, are subject to wearing away; *Tempus teret omnia*: Time will wear them out: Hence Christ advises his Disciples to provide bags which wax not old, a treasure in Heaven, which faileth not, *Luk.* 12. 33. Implying that all the treasures of this world are not so: If men lay them up in bags, the bags will wax old, and time

time will rot them; Thieves can approach to these treasures, and Moth, and Rust can eat them out: 'Tis a pretty simile one hath of it, who compares the Riches of the world to hail-stones, that when they fall upon a tyl'd House, make a ratling noise for the present, but by and by slide down, and melt away to nothing.

Fourthly, The treasures of this world are enslaving treasures; they bring their owners into bondage: as one says; *Ducendo vincimur, vincendo ducimur*: *By their cunning allurements they overcome us, and overcoming us, they lead us Captive*: They first allure the heart, and then enthrall the heart: They bring men into the worst bondage of any, for they bring them into a willing bondage Earthly men are not only led Captive by the world at Satans will, but are enslaved by their own will; they consent to be bound: Earthly men do with *Esau*, swap a bargain for the things of the world; they consent to let go their birthright for a mess of pottage; they give up their birthright to their Inferiours, and consent to become a slave to their own Servants: That word of the Wiseman is never more true, *Eccl.* 10. 7. then when men are led Captive by the love of this world: *I have seen Servants upon Horses, and Princes walking as Servants upon the Earth.* Never did *Israel* do greater drudgery in *Egypt*, then Carnal, Earthly men do to the world: It makes them rise early, sit up late, and eat the bread of sorrows, and all for a few shaddows, *Ps.* 127. 2. *Earthly men*, (says one) *are like Beasts that are set to draw in the Devils Teams, who draw sin with Cart-ropes, and Iniquity with Cords of Vanity*: *Isa.* 5. 18. *Peccata facile veniunt, sed fortiter ligant.*

Fifthly, The riches of this world are ensnaring too. 1 *Tim.* 6. 9. *They that will be rich fall into Temptations and Snares*: The word παγίδα signifies such snares as persons use to take Birds and Beasts with, and παγιδεύω to fasten down to the ground as nets are that take beasts; So Earthlyminded men the Devil stakes them down to the ground: They are held fast in the cords of their own iniquity, *Pro.* 5. 22. What a snare was *Balack*'s Gold to *Balaam*'s Covetous heart to draw him against his light, convictions and a Divine charge. The Bag prov'd a fatal charm to covetous *Judas*, it lead him to the Halter: The things of the world prov'd a sad snare to *Demas*, and led him off from all his profession: Earthly things are like twigs that are in Bird-lime, that hold fast those silly Souls that come at them, that they have no mind nor power to leave them: O they are sad snares indeed.

Sixthly, Earthly riches are defiling too: The Apostle calls riches filthy lucre, 1 *Pet.* 5. 2. *Not for filthy lucre*: αἰσχροκερδῶς Obscure gain as the word implies, filthy, unbecoming, undecent: O 'tis dishoneſt gain indeed; which ends in the loss of the Soul! Such men are the greatest Cozeners in the world, that cheat themselves, and loose their Souls for sublunary treasures: The Riches of this world defile the Consciences of those that love them; the Apostle calls them the pollutions of the world, 2 *Pet.* 2. 20. 'Tis considerable that the Psalmist doth use the word, *Psa.* 52. 7. to signifie both riches and unrighteousness: *Lo this is the man that made not God his strength, but trusted in the abundance of his Riches,*

and

and strengthened himself in his wickedness, noting that riches prove occasions of much evil, hurt, and filthiness to them that have them.

Seventhly, They are accountable Riches, Talents that must be reckoned for, *Math.* 25. 19. *After a long time, the Lord of that Servant cometh and reckoneth with him.* All Earthly interests are trusts committed to the fidelity of those that have them, and they must give an account for them, *Luke* 16. 2. *Give an account of thy Stewardship for thou must be no longer Steward* (οἰκονομεῖν) All thy undue pursuits of the World; thy inordinate love to it, thy unjust ingrossings of it to thy self, thy penurious witholding it, from those distributions God hath required must shortly be reckoned for. Οἰκονομία *ab* οἶκος an house & νεμεῖν, those things which Families use.

Eighthly, They are afflicting riches: They carry more trouble then comfort with them, 1 *Tim.* 6. 10. *For the love of money is the root of all evil, which while Some coveted after—pierce themselves through with many sorrows*: They run themselves through. So *Beza*: They stab themselves all over from Head to Foot with darts; So the word imports. O how great are those anxieties, and troubles the riches of this world breed for those that have them! they be troublesome things; They cause a great deal of pains to get them: a great deal of care to keep them; a great deal of fear to loose them: And a great deal of trouble when they are gone: Christ compares the love of the world to Thorns, *Mat.* 13. 7. Compar'd with *ver.* 22. Because they prick and scratch the Consciences, as well as choak the word: O the many wounds they will

see in them one day that love the world inordinately: Whence *Gregory* hath this upon it: *Let rich men take heed how they handle Thorns, least they prick them.*

Nintnly, They are damnifying riches, and bring a great deal of loss with them: A man can hardly come by much of the world, without a sensible detriment: They occasion the loss of a great deal of time that should be used about their precious Souls: The loss of precious peace; O what trouble, what carking, fretting, rending cares have men about these Riches! They loose their natural peace many times, and lose their Soul quietness: The cares of this world breed a great deal of guilt: Then there's a loss of purity too; they fully thy Soul, dirt thy Conscience: bespatter thy Affections: Many a hopeful Soul is corrupted by them to fall from their seeming vertue and moral excellencies; as the young man in the Gospel, *Judas Annanias*, and *Demas*. Earthlimindedness like the Flie in a Box of Oyntment spoil mens natural and moral Vertues: They occasion the loss of many priviledges; the love of the world robs Souls of great advantages, such cannot wait on God many times in secret duties, family duties, publick duties; they have a Farm, and Oxen, and Merchandise to look after, and therefore cannot come. Nay, they that will be rich deprive themselves of the profit of those priviledges they do enjoy: The Love of the world takes off the good of the word, whiles it is preached to them, *Math.* 13. 22. The things of the world damp mens affections to Christ, and heaven-

heavenly things; they stifle mens Consciences: It duls and blunts the edge of the Sword of the Gospel, and makes it rebound back again, when it fals upon the rocky heart, hardned with the love of the World: O they are damnifiing things. And at last they will set you hard, but they will lose your Souls, and then you have made a cursed bargain indeed, when you have lost your Souls.

Lastly, They are dangerous and too often damning things; they are dangerous for they keep the Soul from Christ: As the young man in the Gospel, he came to the very last step, and yet there he stayed, he could not part with all for Christ that broke the bargain *Mat.* 19. 22. *He went away sorrowful for he had great possessions*: The love of the World stood in the way of his receiving Christ; Thorns are the shelter for Serpents and riches for many lusts, that drown men in perdition and destruction. 1. *Tim.* 6. 9. The word in the original signifies a plunging over head and ears in ruine, sunk to the bottom, as one that hath a great weight upon him: One compares rich men to a Pine Tree of which it is said, that if the bark be pluckt off it will last long, but while that abides it rots: riches are as a deep pit, into which men easily get, but hardly get out, and therefore Christ saies, it is easier for a Camell to go through the eye of a needle then for a rich man to enter into the Kingdom of Heaven. *Math.* 19. 24.

The things of the World bar up the way to Heaven, and open the way to Hell, and hasten the Soul with a vengeance to destruction. They

are

are like the Devils sleep-drench, that casts Souls into a deep trance, and 'till they come to the end of their lives they never awake, and then they awake with a vengeance: That's the first. Consider what the things of the world are, and they are fools indeed that pursue them with the neglect of Christ.

Secondly, Consider the different terms on which they are to be had, and it will appear to be folly for men to desert Heavenly things, and chuse Earthly: If you would have the World, it will cost you a great deal of sorrow, trouble, and pains, you must tug hard; *Adam* being turn'd out of Paradise must work in the sweat of his brows for his bread. *Gen.* 3. 10. But Heavenly Treasures is to be received by believing; They come by gift. It is but to come and take it and receive it. *Isa.* 55. 1, 2.

Thirdly Consider the casualty that attends the persuit of these Earthly things. A great deal of casualty whether you may have them or no; and a great deal of hazard that attends them: The Marchant engages in dangerous voyages, and after all, is not sure to bring home any treasure. *Eccles.* 5. 14. *These Riches perish by evil travel:* Suppose they are obtained, they sometimes are wasted assoon as won; and he that thinks he hath enough for many years, many times leaves nothing behind him: Many toyl, and tug, eat out their bowels, and spend their days for that which they cannot obtain; how many labour to be rich, and yet dye Poor: *Riches make themselves wings and flie away. Pro.* 23. 5

Fourthly, Such as persue Earthly things with the neglect of Christ, contract much guilt upon their

their own Souls; they violate the whole Law of God; for the whole Law contains supream love to God: *Love* (saies the Apostle) *is the fulfilling of the Law.* Rom. 13. 10. *And upon this Commandement* (saies Christ) *hangs all the Law, and the Prophets: Math.* 22. 40 Upon supream love to God, and equal love to our neighbour, as to our selves: Therefore such as persue Earthly things, and love the World more then God, they break the whole Law of God. 1 *Joh.* 2. 5. Yea they violate and break the commands of grace also: It makes men false to all their engagments, and promises; and to all their civil trusts: O what horrid wickedness will not the love of this World put men upon! therefore such contract foul guilt upon their Souls: And this shews their folly.

So much for the use of Information.

CHAP. XXVIII.

Containing an use of reprehension to several sorts of Persons, with consolation to all sound Believers.

IF there be such vast and glorious Treasures in the Lord Jesus Christ, opened and tendered in the Gospel. Then this reprooves such as have or profess to have an interest in these vast and boundless Treasures, and yet are so little affected with them, and have a low estimation of them; O sad indeed! That the choicest substance

stance that ever was; boundless treasure, should be esteemed no more then perishing trash. 'Tis a lamentable thing indeed to see how most Professors value perishing treasures so much, and Jesus Christ so little: Did persons prize those Heavenly Treasures, they would have a lesse esteem of Earthly; they would be more restless till they saw their Interest in them: Pursue more after them; be at more pains and cost to secure them: Be more in the commendation of them, and highly esteem those that have them.

Secondly, It reproves those that have or seem to have a title to this glorious Treasure, and yet are not contented with it: O Souls, will a few handfuls of dust please you, and will not a Kingdom, Crown, and Glory? Will a little Cottage in the world take up your delight, and will not a Mansion and dwelling-place in Heaven satisfie you? O Believer, hath God made over himself, Father, Son, and Spirit to be thine eternal Treasure, and is not he rich enough to fill all thy heart, and all thy desires? sit down and consider how groundless are all thy mournings, how unreasonable are all thy frettings and discontent, who canst say of Heaven, *This is mine*; and of God, and Christ, *He is mine.*

Thirdly, It reproves those that have or seem to have a Title to those treasures, and yet look after others treasures, and eagerly pursue a portion in this World. O unexcusable! Like *Dinah* they wander after the things of this World, as she did after the people of the Land, till they deflower their Souls: O Christians, have you chosen God, and will you back to the World again?

again? Hath God deliver'd you from this present World, and will you yield up your selves to it again! Hath grace opened your Prison Doors, and will you enter in again? Have you tasted God to be gracious, and yet long after the worldlings bottle, to drink of these Waters of *Marah*? O unreasonable Souls: How unsutable is this to your state and condition! if you are Saints indeed you are not of this World, *Joh.* 15. 19. Are you the Citizens of Heaven, *Eph.* 2. 19. And would Saints and Angels so dig after the World if they come down from Heaven? 'Tis contrary to your promises and engagements. You go against your convictions, and experiences, and by your inordinate love to, and pursuit of the World you are Enemies to God your own and others Souls.

Fourthly, This reproves those of the People of God, who have an interest in these vast Treasures of Christ, and yet are miserably poor in their own Souls. Many complain Times be hard, Estates wast, Trades decay, but the greatest Poverty lies in Spirituals: Faith, Love, Humility, selfe denyal, Mortifiedness to the World, persons are destitute of these things chiefly; little grace laid out, little grace laid up: Few workings of Spirit in duty, and few works of grace in Mens lives; this argues wonderful Poverty in mens Souls: 'Tis not Poverty in Spirit, but poverty in Spirituals, Professours are so guilty of this day; few acts of Piety towards God, few works of charity towards Men: How lean, and ilfavoured are most under the Gospel: Many are learning, and never come to the knowledge

of

of the truth; a strange vail lyes yet upon the minds of many: Little right-kind of knowledge, few know the meaning of the Spirit, few are led into the mysteries of the Gospel: Others professs themselves wise, and to know God, but by works deny him, and their Poverty lies here. They are ful of notions, but empty of holiness; Earthly and vain in their Spirit. Most mens Religion this day lies in the head; little-heart-godliness, little life-holiness: Little love to God, and Saints: Little fruits brought forth for God; this shews the Poverty of the times we live in. Again, the difficultness of maintaining Spiritual life; hard to get to a life of faith, and love, hard to keep up hope, this comes from Soul Poverty: Hard for Persons to live from one Ordinance to another: Spiritual life decays, wasts, languishes; 'tis with too many Professours as it is with ancient weak Persons, that are grown so cold, Nature so decay'd, that they can hardly keep themselves warm, longer then by the fire: So tis with many Christians, no longer then under a warming Sermon, but cold presently; nay 'tis not ordinary Sermons will heat them: The richest feedings, the choicest Cordials, scarce keep up faith, love, and delight in God one moment, and are not these poor men? Corruptions grow, a light, vain, Eearthy, frothy Spirit abounds; but meekness, savouriness, humility, gravity, livelyness decays. Little strength for duty, hard to hear, pray, or to manage one duty aright; little Spirit and Truth in most duties, and services: Unable to conflict with temptations, corruptions, oppositions: Hard to live

up

up to light, convictions, resolutions: How do Souls make shipwrack of faith, and conscience! How easily are they overcome by their hearts lust, pride, passion, Earthyness presently carries them aside. Unable to bear the least sufferings: The very shaking of the rod will drive some from duty: Persons cannot yet digest difficulties, and endurings for the Gospels sake: How soon are many worn out by the afflictions, and persecutions of this day: This deserves sharp reproof.

Lastly, It reproves those who partake of those riches of Christ, and yet are reserved to others: O how unlike are these to Christ! He opens his Treasures to you, but you shut yours from others; he hands out his bounty to you, but you shut your eyes from others: His streams make glad the City of God; your narrow heartedness makes sad the Sons of men: His bowels are enlarged, yours straitned; Milk and Honey are under his tongue, emptiness and vanity under yours; his steps drop fatness, your hands cause leanness: O Christians! see your unsuitableness to Christ, and be ashamed of your straitned bowels, and shut hands, towards your poor Brethren, whether as to outward or spiritual supplies! How few are the better for you in soul or body, whose lips bless God for your bounty? *Deut.* 14. 13. A close handed Professor is a Paradox in nature, and differs from God and the whole Creation: The Lord is good and doth good: Jesus Christ ascended on high, and gives gifts to men, *Eph.* 4. 8. He is always doing good. The Sun diffuseth freely of his light

light, and heat: The clouds drop fatness: The Earth brings forth her increase; the Trees yield their fruit, and when fit for the use of man, lets them fall into their bosomes; the air communicates its refreshing; the fire its heat, the Sea its store, only man is selfish and with the unprofitable Servant hides his talent in a Napkin: Christians be humbled for your non-conformity to Christ, and the little use you have made of your Talents, and graces for the good of those you live with.

Note *That this use of Reprehension was more fully and largely compos'd by the Author, but the substance of it is contain'd in that excellent Treatise of the Author, call'd* The Heavenly Trade; *to which the Reader is refer'd.*

Third Use of Consolation.

If there be such unsearchable riches in Christ for his people: Then here's wonderful Comfort to those that are in Christ; such have cause to rejoyce and be exceeding glad. For,

First, In your interest in Christ lies your right to all those great and glorious treasures of Christ: He that hath Christ, all that is Christ's is his: *All things are yours, and you are Christs, and Christ is Gods*, 1 *Cor.* 3. 21. Such are Joynt-Heirs with Christ put down in the same everlasting Covenant: adopted to the same inheritance, *Rom.* 8. 27. They have a Title to all that Christ hath as Mediatour, and that by donation and purchase: A title that cannot be forfeited nor wasted: A Title to the whole inheritance

of

of God. Ah Believer if Christ be thine then 'tis no presumtion to lay claim to any thing that is his: All that have been treated of him as God-Man Mediatour, his glorious endowments, his personal dispositions, and excellent perfections are all thine. 1 *Cor.* 1. 30. Is not this comfort indeed to believers, that have such a Beloved in Heaven, that is altogether lovely? 'Tis wonderful reviving when a Person can see some excellency he is related to beyond what is in himself: What comfort will a Mother take in a beautiful Child, though her self be deformed? What delight will the faithful Wife take in the excellencies of her Husband, and glory in them as her own: Such pleasure doth the Spouse take in the beauty of Christ. *Cant.* 5. 10. And reckons them as her comliness though she was black. *Cant.* 1. 5. *I am black but comely*: What consolation is this to a child of God to be intitled to such a glorious Jesus? Though thou art poor yet thy beloved is rich: Though thou art unlovely he is fair, though thou art obscure and vile, yet he is honourable; and his riches, beauty, and honour are thine; and thy reputation with God, Saints, and Angels shall be in him, and as he is. *Cant.* 6. 10. *Who is she that looketh forth as the morning, fair as the Moon, clear as the Sun.* The Lord Jesus hath a high account of the Spouses beauty; she is bright, fair, clear, but it is as the Morning, or Moon, who borrow their beauty from the Sun: Comfort thy Heart, O drooping Believer, though thou canst see no worth in thy self, yet thou hast enough in Christ for thee. Again, what wonderful Comfort may a Child of God gather from a seen Title to all the purchase of Christ, his

Righteousnesse, Graces, Priviledges, sure Covenant, and Salvation, when he can upon warrantable grounds lay claim to all this? but so the Believer may, 1 *Cor.* 1. 30.

Secoudly, The time is drawing near when they shall have a full possession of all those treasures of Christ, *Rev.* 21. 7. *He that overcometh shall inherit all things:* All those great and glorious things promised shall be his possession, God shall be all in all to him, 1 *Cor.* 15. 28. Every tittle of his word shall be fulfilled, though Heaven and Earth pass away, *Math.* 5. 18. Here Believers are rich Heirs under age, which differ nothing from a Servant, *Gal.* 4. 1. but the day hastens when their great Estate will fall into their hands, and they shall live upon it to all Eternity; the expectation of which is cause of comfort; when veils shall be taken away, and thy soul ever with the Lord; when thy filthy Garments shall be taken off, and thy beautiful rayment for ever worn; when thou shalt live no more at small allowances of Grace, but receive it without measure; thy Table spread, thy Cup overflow; thy feeding shall be no more on sent portions from thy Fathers Table, but shalt sit down in his presence, and feast upon his fulnesse to all Eternity: Then shall all promises be turned into performances; all hopes shall end in fruition, and all desires center in delights, then shall parts be turned into perfections, darknesse into delight, changes into immutabilities, fears into joyes; wants into fulnesse; absence into presence: O blessed Eternity! When the Lord shall bring forth all his Treasures, open his Ward-robe, and and pay off every saved Soul with an infinite fulnes

nesse as much as he can receive, or desire to have, treasures of love in God the Father, Son, and Spirit; rivers of joy in the presence of God; and fulnesse of grace in conformity to God. Things which eye cannot see, nor ear hear, nor the heart of man conceive. 1 *Cor.* 2. 9. And is not a certainty of these future treasures ground enough for present comfort.

Thirdly, from an interest in this rich Jesus, here's comfort to Saints under all their present wants whether outward or inward: In that

First, There's enough in Christ to supply them: *In him dwelt the fulnesse of the God-head, Col.* 2. 9. Thy wants Believer are but finite, be they never so great; but Christs fulnesse is infinite: Thy necessities are the needs of a Creature; his abilitie is the power of a Creator: The Lord Jesus Christ can more easily supply thy need, then a whole Ocean can fill one pitcher; for betwixt the Creatures there is some proportion, but betwixt God and the Creature none at all.

Secondly, As there is enough in Christ to fill all thy wants; so all the fulnesse that is in Christ is thy own, Believer, laid up in Christ for thee, made over to thee, 1 *Cor.* 1. 30. *Deus meus & omnia mea.* And therefore mayest boldly expect supplies according to the measure of Christ, 1 *Cor.* 12. 11. *Dividing to every man severally as he will.* Thou mayest as boldly go to the treasury of Christ, as a man doth to his Purse for money, or to his Cupboard for Bread, and as a Child doth to his Father for necessary supplies, *Math.* 6. 32.

Lastly, The Lord Jesus Christ stands engaged to see the wants of his people supplied, *Ps.* 34. 10. *They that fear the Lord shall want no good*

thing, Phil. 4. 19. *So that thou mayst boldly say the Lord is my helper, Heb.* 13. 6. Dost thou want Food, Rayment, Health, *&c.* for thy Body, or dost thou want Grace, Wisdom, Faith, Love, Humility, Patience, Courage, Self-denial, Power over Corruptions, Succour under thy temptations, victory over thy lust; thou mayst go to Christ with expectations of all that God sees best for thee: seeing there are such treasures of all Grace plac'd and entrusted in Christ for thee.

Fourthly, Comfort under all your losses for Christ; surely if Christ be yours, and such vast treasures are in him, he will not see you losers for his sake; he can and will save you harmless; nay, requite your expensive love for him: all that strength of affection, liberty, time, talents (Christians) you lay out for him, shall be given in again: Jesus Christ is that good *Samaritane*, who hath past his word to repay again whatever is laid out for him, or upon his, at his bidding, *Luke* 10. 35. If a tender hearted *Paul* would take the offences of an *Onesimus* on his account, *Philemon ver.* 18. Much more will Christ take the expences for him on his account and repay it a hundred fold in this life, with Glory in that which is to come, *Math.* 19. 29.

Lastly, Comfort under all your reproaches for Christ: 'Tis the lot of gracious Souls many times to be accounted vile, and the off-scouring of all things by the men of this world, 1 *Cor.* 4. 13. *so ver.* 10. *We are Fools for Christs sake, and despised*: 'Tis part of the Cross of Christ to be reproach'd for his sake, 1 *Pet.* 4. 14. But here's Comfort in such a case in the consideration

ration of those treasures of Christ: Christians, your relation to such a Jesus who is the Heir of glory will wipe off all your disgrace: Think on that account you have with God, and the glory you shall shortly have in your own Countrey, and that will ballance all troubles on the account of disgrace for Christ.

CHAP. XXIX.

Containing an use of Examination; Characters of such as have an interest in Christ, and in all those glorious treasures.

CHristians; you that have hopes of an Interest in these treasures of Christ: clear up your title: Be sure your claim be good: Rest not till you can have your evidences of Christ past dispute, to make the matter plain and certain to you; that you are Christs, and Christ is yours: Adventure not at all your hopes of such great and glorious things upon uncertainties: if you miss and fail in your propriety to this Estate, you are undone for ever: There's no repairing the loss of Christ when you come to dye: All your after-wit cannot mend this bad bargain when time is past: If you build upon the sand, till the building time be over, you will have an Eternitie to repent your folly: there's no room for another adventure when the door of Heaven is shut: If you have too carelesly, and groundlesly laid your hopes of Christ, and Glorie, and and so are secure till the time be past, you can

no more make tryal of a better building: O how great will the fall of miſtaken hopes be at laſt; when the Hypocrite ſhall ſay too late, wo is me, I am deceived! all my hopes for Heaven have Proved a Lye; I did ſuppoſe my title was good, and others thought ſo too: I could tell of Experiences, and dreamt of cloſing with Chriſt; I have had my Convictions, Deſires, Taſtes, Affections, Parts, Priviledges, and high hopes of Glory: But alas, now I ſee my building is upon the ſand; wo to me, all muſt down again! I have run in vain, and now I muſt ſit down in ſorrow to all eternity. O lamentable! when time is gone to come to ſuch a paſs: And ſurely this will be thy caſe whoever thou art that haſt not ſure grounds of thy intereſt in Chriſt: Therefore, Chriſtians, take not up upon probable hopes, but put it out of doubt that Chriſt is yours, and this ſtate is yours.

Queſt. *But*, ſaies the Soul, *I confeſs it will be ſad and doleful to hear of theſe excellent treaſures, and miſs of all at laſt: But how might I do to be ſatisfied in this matter, to know that Chriſt is mine, and his Riches mine?*

For the reſolution of this Caſe I ſhall ſpeak to four things.

1. How and in what manner a title to Chriſt and thoſe glorious treaſures are to be obtained.

2. Who they are that do obtain them.

3. What is requiſite towards the obtaining of them.

4. What are the certain and ſpecifical fruits and effects of ſuch an obtaining.

1. *How or in what manner may the ſoul come to have a Right to Chriſt?*

Anſw. There are three uſual ways by which perſons

perſons obtain a Title to a thing: 1. By Birth 2. By Purchaſe, 3. By Gift.

Firſt, By Birth: On this a natural Relation is founded: A Child comes to have a right to his Fathers Inheritance by Birth. This way the Bleſſing and Birth-right fell to the Firſt-born: So *Eſau* had his Title to the Birth-right and Bleſſing could he have kept it, *Gen.* 27. 32. So *Manaſſeh* had a right to the Bleſſing, becauſe he was the Firſt-born, *Gen.* 48. 18.

Secondly, Another way of obtaining a Title to a thing is by Purchaſe: So *Jeremiah* bought a Field, *Jer.* 32. 25, Thus men get a Title to Eſtates by Purchaſe, when they part with a conſiderable value for them.

Thirdly, Another way of Right to a thing is by Gift and Adoption: So *Jacob* came to an Eſtate in the Land of *Goſhen*, and *Joſeph* to the Government of *Egypt*, and *Moſes* the Son-in-Law to *Pharaoh*, by gift and Adoption: Theſe are the three uſual ways by which an intereſt is obtained. By the firſt of theſe man can lay no claim to an intereſt in Chriſt: By Birth we are Children of wrath, *Eph.* 2. 3. By Purchaſe man can never get a claim to Chriſt: There's no buying this Pearl of price. Therefore a Title to Chriſt muſt come the laſt way, by Gift. Faln man having loſt his firſt Eſtate, with all right to life, and capacity to regain it, by fulfilling the terms in order to it, it muſt needs follow, that now if ever he obtain life again it muſt be on a new account, even of Grace. The breach of the firſt Covenant forfeited all, and bound over the Offender to death and damnation, till which penalty be removed (which loſt man

could never do) there cannot poſſibly be any purchaſe made of new life and Salvation. *Rom.* 5. 12. Sin hath paſſed over all men, and Death by Sin for that all Men have ſinned, and by this fall all power of doing good is loſt. *Rom,* 7. 18. So that now of neceſſity there muſt be a change of the firſt term on which life was to be had, there being no poſſibility in loſt man to fulfill them, and if ever Salvation comes it muſt be by grace *Eph.* 2. 7. and gift: The new Covenant gives out all his mercies freely, *Rev.* 21. 7. There's no place for creature worth and merit in order to Salvation under the Goſpel; he that will be ſaved muſt accept it as a gift: That's the firſt, the way of obtaining Chriſt: He is the Fathers gift, and his own gift. *Gal.* 2. 20. God gives Chriſt to whom he pleaſeth, not for any diſtinguiſhing worth in the Creature, but from the good pleaſure of his will. *Eph.* 1. 11.

2. *Who are they that obtain Chriſt, and Salvation by him?*

Anſw. It is they that come to, and receive Chriſt by Faith. *Joh.* 1. 12. *To as many as received him to them gave he power to become the Sons of God*: Chriſt is offerd in the Goſpel by grace, and is received by faith, the acceptance as offer'd of God is that which intereſts the Soul in him; This is called a comming to Chriſt, *Mat.* 11. 28. A letting Chriſt into the heart, *Eph.* 3. 17. A believing in him, 1 *Joh.* 5. 10. *He that believes in the Son of God hath the witneſs in himſelf*: That is the witneſs of right to Chriſt and life. *ver.* 11. *And this is the record God hath given us, Life Eternall; and all this in his Son*: For where a gift is freely tendred to all that will receive it, there needs

needs nothing to make that Perſon fit for that gift, but accepting the offer as tenderd to him: Neither doth this acceptance make a Perſon worthy of the gift, but fulfills the terms in order to an Intereſt in it: If a ſum of money be offered to a poor man, and he is called to receive it, this receiving doth not merit it, but appropriate it: So that the Perſons to whom Chriſt is tenderd is to ſinners, to all ſinners, to the chiefeſt of Sinners. 1 *Tim.* 1. 15. And to every one of them, *Iſa.* 55. 1. *Ioh.* 7. 37. And the terms on which he is held out is freely without money, and without price, and nothing is required to entitle them to this glorious gift, but their receiving it as tendred.

3. *What is neceſſary to the obtaining of Chriſt, and and ſo of thoſe glorious Treaſures in him? Without which Perſons cannot, will not, come to him?*

Anſw. There are *prerequiſites* to the Souls obtaining of Chriſt: Though they do not merit Chriſt, yet are neceſſary to the receiving of him.

Firſt, That the Sinner be brought to ſee his abſolute need of Chriſt, and his everlaſting undoneneſs without him: This courſe the Spirit of God took with *Laodicea. Rev.* 3. 17. And with thoſe Jews, *Acts* 2. 23, 36. Opens to them their curſed damning Sin, and wretched ſtate by reaſon of ſin, that their hearts might be pricked and wounded. So the Jaylour was this way prepared for Chriſt. *Acts* 16. 30. He was made to ſee his doleful ſtate. Thus the Law is School-Maſter to bring to Chriſt. *Gal* 3. 24. To beat and wound the ſinner that he may ſee his need of a healing Jeſus: Thus the Spirit is promiſed to convince the World of ſin, Righteouſneſs, and Judgment. *Joh.* 16. 8. And

ſo

ſo did God deal with the unconverted under the Goſpel. 1 *Cor.* 14. 25.

Secondly, Another requiſit to the Souls getting this title to Chriſt is this, that there be a knowledge of the Lord Jeſus Chriſt; his ſutableneſs and ſufficiency to ſave, his grace, and real willingneſs to heal, and cure all that come to him, *Heb.* 11.6. hence, Eternal Life is ſaid to lie in the knowledge of Chriſt, *Joh.* 17. 3. that is, in the knowledge of his ſufficiencie, and willingneſs to ſave: therefore when *Paul* came to obtain Chriſt in order to it, ſays he: *It pleaſed God to reveal his Son in me*, *Gal.* 1.15, 16. True faith carries knowledge with it: Faith is not hoodwinkt and blind, but hath his diſcerning: By faith we come to underſtand: hence the Goſpel is to be preached to every Creature; what is the Goſpel but the opening of Jeſus Chriſt, his ſufficiencie, and willingneſs to ſave ſinners; while perſons lie in a ſtate of ignorance, they cannot come to have a true title to Jeſus Chriſt.

Thirdly, 'Tis neceſſary that the Soul ſee the worth and excellency of Chriſt to ſatisfie: That were there no Heaven at the end; yet Chriſt himſelf were Heaven enough: So *Paul* ſaw an excellencie in Chriſt, *Phil.* 3. 8. And the Apoſtles alſo, *Joh.* 1. 14. The Soul that comes to Chriſt, muſt ſee him to be the chiefeſt of ten thouſand; the onely deſirable one, none in Heaven but Chriſt, and none in Earth in compariſon of him; *Pſa.* 73. 25, He that only eyes Salvation in comming to Chriſt, takes him upon neceſſity, not upon choice.

Fourthly, Another requiſite to this comming to

to Christ is that the Soul be brought to a real and actual willingness to part with all for him; yea, to a throwing all over board to take him in, *Phil.* 3. 8. *For whom I have suffered the loss of all things, and do count them dung to win Christ.* It was no small sum these Converts parted with before they could close with Christ, *Acts.* 19. 19. *They brought their Books, and burned them, and counted the price, and found it fifty thousand pieces of Silver*; which amounts in our money, to one thousand, five hundred, sixty and two pounds, and ten shillings: hence 'tis said, That he that will be saved must pluck out his right Eye, and cut off his right Hand *Math.* 5. 29, 30. And the want of which made the Young man go away from Christ sorrowful.

Fifthly, In order to a closing with Christ 'tis necessary that the Soul see an utter poverty, and inability in himself ever to come to Christ without Christ: *Draw me, and we will run after thee*, Cant. 1. 4. *No man cometh to me* (says Christ) *except the Father, which sent me, draw him*, *Joh.* 6. 44. They must see themselves poor, that come for satisfaction in Christ, *Isa.* 41. 17. Thou must deny thy own Abilities, and Rigteousness, and see thy self utterly unable, so much as to look to Christ, till he give an Eye, *Math.* 11. 5.

Lastly, The Soul must be brought to close with all the terms of the Gospel propos'd to him, and made heartily willing to take Christ on his own conditions, *Math.* 16. 14. A person is never fit for Christ till he can give him a blank, and bid him write his own terms, unfeignedly saying, Lord command me any thing; I stick at no proposals, so I may be thine, he that would fain beat down the

the bargain ſhall never have Chriſt, *Iſa.* 44. 5. now to ſuch a reception of Chriſt 'tis needful that things be plainly opened, and all the demands of Chriſt be known, and conſidered, *Luk.* 14. 28. So that there may be a known and hearty conſent to Chriſt, and a full compliance with all his conditions.

4. *What are the certain fruits, and effects of the Souls obtaining Chriſt?*

Anſ. Firſt, That Soul that hath an intereſt in Chriſt is a new Creature, 2 *Cor.* 5. 17. *If any man be in Chriſt he is a new Creature; old things are paſt away, all things are become new.* As the Lord Chriſt when he was crucifi'd, was laid in a new Tomb; ſo when he is received he muſt be lodged in a new heart: In redemption work all things are new: there's a new Covenant, *Heb.* 8. 8. A new Mediatour; the firſt Covenant had none, *Heb.* 9. 15. Souls are now brought into a new ſtate, of new and glorious Priviledges: They were dead, but now are made alive, *Eph.* 2. 1. There's a new Law alſo, the Law of the Goſpel, called the Law of the Spirit of life, *Rom.* 8. 2. Therefore 'tis neceſſarie that the Soul be renewed alſo; this is promis'd under the Goſpel, *Iſa.* 65. 17. Behold I create new Heavens, and a new Earth wherein dwelleth Righteouſneſs, ſo 2 *Pet.* 3. 13. there will be a wonderful change wrought in that Perſon above what fleſh and blood can do, an inward change a new heart, and a new Spirit, *Ezek.* 36. 26. new deſires, *Pſ.* 63. 1. Before the Soul did long after the world, pleaſures, vanities; but now, *My Soul breaks for the longing it hath to thy Judgments at all times*, *Pſ.* 119. 20. *Pſ.* 42. 1, 2. New affections to God, *Pſ.* 116. 1. new love to Chriſt, 1 *Cor.* 16. 22. new love to the Law

Law of God, *Ps.* 119.97, 127. new love to the people of God, 1 *Joh.* 3.14. new love to the name and glory of God, *Ps.* 26.12. *Ps.* 145.15. new affections for the Cross of Christ, and reproach for his name, *Gal.* 2.14. *Heb.* 11.26. a new will to loath sin and cleave to God and Holiness, *Rom.* 7.19 *Act.* 11.23. a new Conscience, *Heb.* 10.27. 2 *Tim.* 1.3. and they have a new Conversation, *Rom.* 6.4. *Eph.* 2.10. *Phil.* 1.27. They will walk in newness of the Spirit, *Rom.* 6.4. They are created to good works to walk in them, *Eph.* 2.10. At least, they design it, though they fall short of it. Thus a Soul that is come to Christ is a new Creature. That Soul that hath no renewings in him, that hath the same Spirit, desires, affections, will, conscience, that ever he had, cannot prove his interest in Christ.

Secondly, That Soul that hath received Christ hath received the Spirit of Christ, *Rom.* 8.9. *If any man hath not the Spirit of Christ, he is none of his,* 1 Cor. 12.13. *for by one Spirit we are all baptiz'd into one Body.* None can receive the Son, but he must have the Spirit too; for Christ is not divided: He that hath Christ, hath the Father and the Spirit, for these three are one. Now a Soul that hath the Spirit of Christ may know it by the effects of it: The Spirit of Christ is a quickening Spirit, it begets a principle of Life: The Soul that was dead to God, and holiness; now hath a new life, a heart to move after God: it works from other motives, even from love to God: Dost thou find thy heart always dead to every act of Grace? No heart to pray, hear, &c. and is this habitual? O then here's no fruit of Christs Spirit.

The Spirit of Christ is a sin-opposing spirit, always

ways quarrelling with Lust; always convincing, troubling, humbling the Soul for sin, *Gal.* 5. 17. *Tit.* 2. 11, 12. It gives no peaceable possession to it, but always opposes it as fire doth water: Where the Spirit of Christ is, 'tis a leading guiding Spirit, *Rom.* 8. 14. Christians, what is it leads you? Is it your own Spirits? if you have received the Spirit of God, you may know it by those Scripture ways it takes to put you upon duty: such a one is convinced by the word, and perswaded, and help'd by the word to this and the other duty.

Again, The Spirit of Christ is a praying Spirit: A Soul that is in Christ cannot live without prayer; though no eye see it, and no good come by it, yet he cannot omit secret prayer, *Zach.* 12. 10. *Rom.* 8. 15. 'Tis not enlargement of affections, parts, abilities, and expressions in prayer; but the inditings of the Spirit; inward breathings, sighs and groans of the Spirit: A man may pray like a Saint, or an Angel, and yet not have a jot of the Spirit of prayer: but it is the encouragement of the Spirit to wrestle with God by Christ; the inward suggestions of hope, when a Soul can go to God as to a Father, when the very heart goes out to God in prayer, and when prayer is wing'd with Faith and Love: These are the effects of a Spirit of prayer, and the fruit of a Souls reception of Christ.

Thirdly, They that have obtain'd an interest in Christ, have crucified the flesh with the lusts there of, *Gal.* 5. 24. They, and only they that are in Christ have crucified the flesh; that is, the body of death, original sin: The general Nature of sin; the universal extents of sin; come under the workings of this Crucifixtion: O try Souls; hath the Axe been ever laid to the root of sin? Have you ever found

found felling stroaks upon the bodie of your Corruptions, are you baptiz'd into the death of Christ, and as he died for sin, so do you die to sin; and by vertue of his death, and wounds, do you fetch power, and strength from him to crucifie it? There's a difference between the curbing; and the crucifying of sin: sin may be chain'd up, impriſon'd, and not crucified: Hypocrites that are under a ſeeming change, do reſtrain, and confine ſin; yea they may puniſh ſin, but do not crucifie it: The crucifying of ſin is the giving it a deadly mortal wound, fetch'd from the blood, and death of Chriſt: Faith fetches vertue from the Grave of Chriſt, to deſtroy the power of ſin, nothing ſo mortally ſtabs this *Leviathan* as a believing reflection on our propriety in Chriſts Crucifixion, and a laying hold on promiſes by Faith in order to the application of the benefit of a crucified Chriſt, *Rom.* 6. 4, 6. *Our old man is crucified with him*: The putting our luſts into the ſide, wounds, and grave of Chriſt; A levelling the Ax to the body of ſin, doth ſtrange work to the crucifying of it. Trie then 'are your corruptions, Pride, Paſſions, Earthlineſs as ſtrong as ever? deceive not your ſelves, this will never aſſure your intereſt in Chriſt till ſin be deſtroyed: 'tis true, when the wound is given, ſin doth not immediately die, but the bodie of ſin is dying, and the believing Soul finds his corruptions hath leſs ſtrength every day; as a man that loſeth his blood weakens more and more; ſo a Soul that crucifies Luſt, finds it to weaken day by day.

Fourthly, A nother effect of a Souls union with Chriſt is this: There will be ſome reſemblance of Chriſt. 1 *Joh.* 4. 17. *As he is ſo are we in this World.*

World. As Christ was Crucified in the flesh, so are his Crucified to the flesh: And as Christ was risen and justified in the Spirit, so are they sanctified by the Spirit, and have the nature, and Image of Christ: Hence we are said to be made conformable to the Image of his Son. *Rom.* 8. 29. They that are Christ's are in some measure of truth like him. 1 *Joh.* 3. 3. They have something of Christ's Nature, and Spirit: *Let the same mind be in you that was in Christ Jesus. Phil.* 2. 5. Christ's mind was off from, and above the World; and herein lies as great an evidence of interest in Christ as in any thing, that Soul is dead to, and wonderfully loose from the World. *Gal.* 6. 14. Christ's mind was heavenly, he savour'd the things above, his meat, and drink was to do his Fathers will, If you are Christ's you will be of the same mind; nothing in the World will so much delight you as to do something for God: Christ's mind was heavenly, to do his work, and hasten home; and if you are Christ's this will be your mind to dispatch your work, and hasten home. Christ was full of mercy, humility, meekness: If you are interested in Christ, so it will be with you.

Lastly, They that are interested in Christ, do interest Christ in themselves, and in all that is theirs, 2 *Cor.* 8. 5. *They first gave themselves to the Lord*: Such do devote, and make over themselves, and all to Christ, and glad they have any interest, parts, capacities, that Christ will accept of; they cannot keep back a part; no, were it a thousand times dearer, Christ shall have all, *Cant.* 6. 3. *I am my Beloveds, and my Beloved is mine*: The keeping back of part lost *Ananias*, and *Saphira*; they were undone, and damned for ever, *Act.* 5. If Christ be yours; you will entitle him to all you are and have. And thus are we come to a Conclusion in this matter: That Soul that can come to seal to those things, is a happy Soul: O blessed Soul indeed! Then mayst thou boldly say, The Lord is my helper; God, Christ, the Spirit, the Promises, the Kingdom, and glory is mine. Thus much for the use of Examination.

CHAP.

CHAP. XXXI.

Containing a Use of Exhortation, pressing Believers to several duties.

HAving already dispatch'd Motives, Counsels, and Directions to Sinners, about their coming to this Christ, I shall only apply this last use of Exhortation to those who are interested in this rich, and glorious Jesus. Christians, you that are made happy in your Relation to Christ, and invested with a Title to these glorious Treasures, of all persons; you are most obliged to duty; Christians, be you advis'd and exhorted to these several duties.

1 Duty.

First, Be exhorted to Thankfulness to the rich Grace of God, for giving such a Treasure and Treasury as Christ is; be continually offering up Praises and Thanksgivings to God, Flames of holy Affection, be admiring the Grace of God, as the Fountain and Spring of these waters of Life, as the deep Mine of those glorious Treasures: now to screw up your Affections, and wind up your Hearts to make way for holy Melody, admiring, triumphing, and blessing God for giving Christ, consider these following Particulars, as motives to this choice duty.

First, Consider what you were without Christ, O! Christians, look back, and see what once you were, *Eph.* 2. 11. *Remembring that in times past you were Gentiles in the Flesh.* The worst of men,

an Idolatrous sort of men, Worshippers of Devils, you were wild Olives, Enemies to God in your minds, *Col.* 1. 21. hateful, and hateing one another, *Tit.* 3. 3. Lying in your blood to the loathing of your persons, *Ezek.* 16. 4, 5, 6. dead in Trespasses and Sins, wretched, miserable, poor, blind, naked, *Rev.* 3, 17. Children of Wrath, heirs of Hell, born to Wrath, *Eph.* 2. 1, 2, 3. under the Curse and Condemnation of the whole Law, *Gal.* 3. 10. O lamentable state! Obnoxious to Death, liable to everlasting Destruction, every moment, no guard about you, open to Devils, liable to the pourings out of divine Fury, and the openings of the deep Treasures of infinite Vengeance, to have no security from the greatest Evils, nor capacity ever to be deliver'd out of them; obnoxious every minute to a fearful looking of a fiery Wrath and Indignation, which shall devour the Adversary, *Heb.* 10. 27. This was once your state Believers, you were stubble, ready for everlasting Burnings, Fuel for that Fire that can never be quenched, and Food for the Worm that never dyeth, O! sad case indeed, and was not freedom and deliverance from such a state, a Mercy worth your highest Thanks? Had you but looke into the place of Torment, and dipt your Finger into that lake of Fire and Brimstone, you would have wonder'd at Redemption-mercy, and adored that Grace of God that pluckt you out of it: and is not your acknowledgment of preventing Grace, as due now as it would have been to an actual deliverance out of these Miseries?

Secondly, Consider what you are by Grace, if you are related to Christ, you are brands pluckt out of the Fire, *Zach.* 3. 2. Bond-slaves redeemed

from

from the Pit, *Zach.* 9. 11. Condemned Wretches ſav'd from Wrath to come, 1 *Theſ.* 1. 10. Tranſlated from Darkneſs to Light, and from the Power of *Satan* into the Kingdom of God, *Acts* 26. 18. *Col.* 1. 13. Made Sons and Daughters to God, called to his Kingdom and Glory, 1 *Theſ.* 2. 12. *Gal.* 4. 6. Crown'd and inveſted with a Right to his Preſence and moſt glorious Priviledges, *Eph.* 2. 18. 19. Under the Eye of God, under divine Care; infinite Grace is an Undertaker for you, 1 *Pet.* 5. 7. O glorious State! Conſider further, how you lye upon the Heart of God, as a Seal and Signet there, *Cant.* 8. 6. Reckoned amongſt his Jewels accounted his peculiar Treaſure, *Exod.* 19. 5. *Mal.* 3. 17. Partakers of the Inheritance of the Saints in Light, *Col.* 1. 12. Sitting in heavenly places in Chriſt Jeſus, made Veſſels, fitted for Mercy, fill'd with Mercy, devoted to Mercy, *Rom.* 9. 23. And Heirs of Glory, *Jam.* 2. 5. O wonderful, wonderful Grace; this is matter of Praiſes to God to all Eternity: Time would fail to read over your Inventory, and to look through your Treaſury, 'tis Work for an Eternity to do: O believe what you cannot ſee, and admire what you cannot know, and ſtudy out what you yet underſtand not of your bleſſed ſtate, both privatively, and poſitively conſider'd, and when you have found out a little of your Happineſs, then look on thoſe beneath you, put your Mercies into the ſcale with the World's Miſeries, rate your Redemption-intereſt with the lot of Chriſtleſs Souls, matter of the ſame Lump with you, think on your Acquaintance, Friends, Relations, Neighbours, that have enjoyed the ſame Goſpel-Priviledges with you, and yet theſe are left to their Blindneſs, to periſh in the Error of their ways, and muſt down into

the deep for ever, but you are exalted, and lifted up to Glory. O! What cauſe is here for Praiſes bleſſings, Thanſgivings, and Hallejuahs to him that ſits upon the Throne, and to the Lamb for evermore.

Thirdly, Conſider the greatneſs of that Grace which hath made you to differ; Ah! Believers, Redemption-grace ſaw nothing more in you than in *Judas*, *Demas*, and thoſe that periſh; you were of the ſame Lump, cut out of the ſame piece, there was not a Jot of Difference between you and the damned, but only the good pleaſure of Grace, only divine Mercy laid it's hand upon you: O that aſtoniſhing word, *becauſe it pleaſed him to make you his people*, 1 *Sam.* 12. 22. It was only the free grace of God that choſe *Jacob*, and left *Eſau*, *Rom.* 9. 13. It was not for your ſakes Chriſtians, that the Lot was caſt ſo well for you: No, *Be it known to you O houſe of* Iſrael, *be aſhamed and confounded for ever in your own Eyes*, Ezek. 36. 32. The moving Cauſe, the Wheel within the Wheel, that made you adopted, and others rejected, was only the good Pleaſure of his Will, *Eph.* 1. 5.7. It was from hence, *God ſo loved the World*, out of this Womb ſprung all your Mercies, it was Height of Grace, Length, Breadth, Depth, Love paſſing Knowledge, *Eph.* 3. 18. 19. O ye heirs of Glory, be affected, aſtoniſhed, raviſhed with the ſenſe of this rich grace of God towards you, in giving Chriſt not only for you, but to you, and revealing him in you, and uniting him to you by the Spirit, from the ſame Maſs of fallen man, to ſingle out ſome for pardon, and leave others for Puniſhment: O wonderful! The Senſe of this made the Apoſtle break out in

ſuch

ſuch a holy Extaſie, *Rom.* 11. 33. *O the Depth of the Riches both of the Wiſdom and Knowledge of God*, O the depth! A note of Exclamation, and ſilencing wonder. O conſider this Love of God to your Souls, 'tis free Love without any Influences from the Creature, full Love without Circumference or Bounds, eternal Love without Beginning and without end. Fruitful Love, abounding in the rich Gifts and Procurements of it, O the Gifts and Tokens God ſends to you now, and O the large ſtore he lays up for ever for you: 'tis ſympathyzing Love, full of Bowels, delighting Love, full of pleaſure in you, 'tis reſting Love: He will reſt over them in his Love; 'tis immutable Love without Changes, giving Love, forgiving Love, caring Love, ſecuring Love, returning Love, overcoming Love. O! where ſhall I make an end? How can you come to the bottom of this Deep, wade a little further, till you have loſt your ſelves in holy wonder: Can you ſee your brave houſes, fine Cloaths, comfortable Relations, and have ſuch high Regards, for theſe, and no more for this Grace of God: O wonder more at this Love.

Fourthly, Conſider how this is the great Deſign of God in this grace, that you ſhould be to his praiſe *Eph.* 1. 12. That is the end which God aimed at in Prediſtinating you to Glory, that you might be to the Praiſe of his grace, that his Grace might procure the Manifeſtation of his Praiſe; 'tis not for an Enlargement of his Revenue, or Advancement of his Profit; for man cannot be profitable to God, *Job* 22. 22. or for any addition to his Honour being above all Praiſe, but that he might receive the Tribute of his own Glory, and the returns of his

outgoing Goodness: Now if this be the very end why God sets his love upon you Christians, then you have reason to glorifie his Grace, lest you endeavour to overturn the whole Projects of Salvation-kindness.

Fifthly, Think how delightful Praise is to God, *Psal. 69. 31. This also shall please the Lord better than an One or a Bullock that hath Horns and Hoofs.* That is, an Adult, and full grown Beast, which is more fit for Sacrifice; as *Rabbi D. Kimchy* notes, a Beast was not fit for Sacrifice under two years old; so that Praise is preferred here above all Sacrifice, as that which God takes most delight in of any thing, because this doth most honour him to acknowledge him the Author of all Mercy, and God of all Grace, *Psal. 50. 23. Whoso offereth Praise, glorifieth me,* That is, He doth in a singular manner shew forth mine Honour, and this is pleasing to him.

Sixthly, This brings Profit to your own Souls, *Psal. 50. 23.* For 'tis the means and way to obtain the Salvation of God; *Ponit viam aut præparat viam,* (saith one) it opens the way for Salvation to go out to that Soul; this duty of Praise will bring you Gain, because it engageth God to give out more Mercy, and it leaves Influences of spiritual Good on your own Souls, it puts the heart into a good Frame to love God, and delight in him, and leaves more obligedness on the Soul to fear and serve God: so *David* after that Psalm of Praise to God, 2 *Sam. 7.* was wonderfully influenced to duty to God, as you may see, *chap. 8. 11.* and had his Spirit abundantly sweetned to men, *chap. 9. 1.*

Lastly, Consider also, how pleasant this duty of Praise is to the Soul it self, it is wonderfully delightful

lightful, and abundantly affects, and ravishes the Heart, to have the sense of divine Mercy in it, *Psal.* 147. 1. *Praise ye the Lord, for it is pleasant, and Praise is comely.* O Believers! let me effectually perswade you then to the highest Acknowledgments of Redemption-grace, and to the utmost Praises for this rich Jesus, who hath blessed you with all spiritual Blessings, *Eph.* 1. 3.

2 *Duty.*

Secondly, You that have an Interest in this glorious Redeemer, labour to keep up a high valuation of him in your Hearts; if he be so rich as the Gospel reports of him, O then prize him according to his excellent worth: Great men are highly esteemed, the Cap, the Knee, the best Room, the chiefest Seat are theirs, *Jam.* 3. 3. And how much more worthy is Christ of your account, 1 *Pet.* 2. 7. *To you that believe he is precious.* Τιμὴ it signifies an high Estimation of anothers Worth and Excellency, ready to be attested by all possible and due Demonstrations: four things should oblige Believers to a high Esteem of Christ.

First, His own transcendent Excellency which singularly resides in him, and eminently shines out from him, ten thousand times brighter than the Beams of the Sun, which in their own nature challenge the highest Adoration of men and Angels, especially of saved Souls, to whom he is most endeared and most nearly related. As the Apple-tree excells the meanest and most useless Shrub, infinitely more doth the Lord Jesus over top all the Glory of the world as Mediator, *Cant.* 2. 3. He is the chiefest of ten thousands, *Cant.* 5. 10. He is before

all things, *Col.* 1. 17. Both in dignity and time, he precedes all Creatures, he is the Fountain of all Excellencies; his divine and personal Perfections make him the glory of Heaven, the adoration of Angels, the admiration of Saints, and the object of all Observance and holy Wonder, 2 *Thes.* 1. 10.

Secondly, The high honour the Father puts upon him; He is his Well-beloved, *Matth.* 3. 17. The object of his Delight, the Exaltation of his right-hand, who hath put all things under his Feet, *Heb.* 2. 8. Set over the works of his hands, crowned with Glory and Honour, *vers.* 7. Worshipped by all the Angels, by the Fathers Appointment, and set down at the right hand of the Majesty on high, *Heb.* 1. 3. 6. entrusted with all the Concerns and Interests of God, in the World, made his pleni-potentiary, to compose all Differences betwixt himself and fall'n man: now, hath the Father such a high Valuation of Christ? then surely 'tis an unworthy thing in you, to detract from his Honour.

3dly, The Lord Jesus Christ deserves your high Estimation, because he is the Fountain of all those Streams that do make glad your Souls, the Sun of all those Beams, that warm your Hearts, the Author of all those Mercies that do supply and delight you; all your Excellencies and the things you mostly value, are Derivations from his glory; things are ratable as they come from Christ, he turns your Water into Wine, sweetens your bitter Cups, and makes them to overflow, all your graces come from his Fullness, he is your Friend, your best Friend, your old Friend, your none-such in Heaven and Earth, *Psal.* 73. 25. The Procurer of all your Mercies

cies, the ſweetneſs of all your Comforts, the crown of all your Glory, and doth he not deſerve your Eſtimation? If he hide his Face all Light goes with him, if he ſuſpends the Communications of his Favour, nothing is comfortable to you, if he lock up his Treaſures, nothing but Poverty and waſting covers your Souls, every thing without him is nothing, and with him, any little thing is enough; Bread and Water is rich cheer with Chriſt, Diſgrace and Reproach is Honour with Chriſt; Poverty is Riches with Chriſt; O prize Chriſt then, for he puts a worth upon all things that you can enjoy.

Fourthly, Conſider the wonderful value the Lord Jeſus Chriſt puts upon you, and let this perſwade you to a due valuation of him, *Gal.* 2. 20. *Who loved me, and gave himſelf for me*, Joh. 15. 16. O amazing, wonderful, ſovereign Grace! That the Son of God ſhould ſet his higheſt Regards upon loathſome Dung, ſwept out of door by divine Juſtice, caſt out into the open Field, pityful, loathſome, undone Creatures, that he ſhould account you (Believers) as the Apple of his Eye, who have been as Thorns in his ſide, that he ſhould account you as a Seal on his Heart, who have been ſpears to pierce through his Bowels, that he ſhould value you as the travel of his Soul, the Jewels of his Crown, the Inhabitants of his glorious Preſence to all Eternity, that he ſhould account ſuch ſpotty Worms as you worthy of his Love, his Blood, and his Mediation, deſerving his Boſom, his Kingdom and his Throne: O what ſtrange aſtoniſhing Grace is this! and will you prefer Creatures, and place Relations in your Boſom, and let Chriſt lye out of

door, O unworthy act indeed! Surely he deſerves your higheſt Eſtimation, O prize Chriſt! prize Chriſt! value him.

Firſt, Above all things in Heaven and Earth, count nothing like him, much leſs above him; ſet him in the uppermoſt Seat, enthrone him in your Heart; Let him ride in that Chariot of yours that is pav'd with Love; Eſteem his Perſon above all Perſons, his Purchaſe above all Purchaſe: his Love above all Affections; his help above all Aſſiſtance: Value him above Father, Mother, Husband, Wife, Friends, Pleaſures, Credit, Riches, or whatever is deareſt to you: Say as *Moſes* did, *Who is like to thee? Exod.* 15. 11. *Thy Name alone is excellent, thy Glory above the Heavens.* Eſteem his Precepts above all the Commands of men; His Promiſes, his Priviledges, his Comforts, his Ordinances, his People above all: Chriſt, in conjunction with other things, accounts himſelf ſlighted; He muſt be *Aut Cæſar, aut nullus.*

Secondly, Prize Chriſt in all; in all Perſons and things, make him the Standard to meaſure the worth of all created Beings by; Reckon things as they carry Chriſt in them: when Satan or Corruption tempt you to a high eſteem of any, Ask them, as Chriſt did, whoſe Superſcription and Image they bear? *Matth.* 22. 20. As the Talent of the Temple was of greateſt value, ſo let thy Account be of thoſe things that have the Temple ſtamp upon them, in a Sacred Reflection of Jeſus Chriſt. Reckon not much of any thing that hath not *Aliquid Chriſti*, ſomething of Chriſt in it.

Thirdly, Prize Chriſt at all times; not only by fits and ſtarts; not when he brings thee Loaves, and

and loads thee with his Favours onely, but alſo when he hides his Face, and holds his Hand, when he ſeems to take no notice of thee: Let Chriſt be thy Sun in the Day-time; let him be thy Diamond in the Night, when all other Lights are gone, and ſhadows of Darkneſs are over thee; let him be alwayes uppermoſt in thy Account; Think meanly of him at no time; let him lye between thy Breaſts, to ſatiate thee at all times, *Cant.* 1. 13.

3. *Duty.*

Thirdly, Believers, Have all your expectations from Chriſt, *Pſal.* 62. 5. *My Soul waiteth only upon God, for my expectation is from him.* If the Lord Jeſus be ſo rich, then he is able to maintain you, and ſupply all your wants: There's Bread enough in his houſe to feed you; Light enough in him to guide you; Comfort enough to cheer you: Blood enough to pardon you; Righteouſneſs enough to juſtifie you: Grace enough to ſanctifie you: Strength enough to bear and ſupport you; Treaſures enough to ſatisfie and requite you. Hence 'tis he calls his People to look to him, and be ſaved, *Iſa.* 45.22. And on this Belief the Saints reſolved to wait and look for him, *Iſa.* 8.17. O Chriſtians! expect all you need from Chriſt: His ſufficiency to help you, and his willingneſs to ſupply you, are Arguments enough for your Expectation: why ſhould you look to Creatures more than to the Creator? to the Clay, more than to the Potter? to broken Pits, more than to the Fountain? to the Phyſician, more than unto God? Is there not a God in *Iſrael*? why then are your eyes, Chriſtians, after empty Ciſterns, and things that cannot profit you? Have you choſen Chriſt to be your Rock

Rock, your Fountain, Life, Sufficiency, and Fulneſs, to fill all in all; and yet run to other things for your Relief, as if he were not able to ſupply you? O Souls! faſten your eyes on Chriſt; expect all you want from him, as the impotent man did on *John* and *Peter*, *Acts* 3. 5. Look not ſo much on Creatures and Relations, Friends, Riches, and Wiſdom, *&c.* leſt you be aſhamed; but wait for the Viſion, for it will ſpeak, *Hab.* 2. 3. Expect all you need from Chriſt, for the expectation of the poor ſhall not periſh.

4. *Duty.*

Fourthly, Be contented with Chriſt alone; whatever is wanting; and truly, 'tis ſtrange indeed, that an infinite Portion cannot ſatisfie a finite Being, and a whole Ocean fill a little Veſſel; Believer, Thou haſt the perſon of Chriſt, who is the wonder of Angels, the Satisfaction, and the Heaven of glorified Saints, the deſire of all Nations, the longed-for *Joy* of all that truly know and taſt him, and will not this content you? *Paul* could leave all the World to go after Chriſt, and art not thou ſatisfyed with Chriſt, without the World? *This* (ſaith *Agnes* the *Roman* Martyr) *Even this is he, I now confeſs that I do love, I will make haſte to meet him.* The naked preſence of Chriſt hath been a Heaven to ſuffering Saints under the want of all things: *I have found a neſt of Honey* (ſaith *Algerius*) *in the Entrals of a Lyon, in a deep dark Dungeon, I have found a paradiſe of Pleaſure*, &c. And if ſome glimpſes of the preſence, ſome Illapſes of the love of Chriſt, were enough to theſe Sufferers in the want of all things, O unreaſonable Soul, that thou ſhouldeſt complain, and be diſſatisfyed, who haſt an Intereſt

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in Chriſt, and ſo much of other things too. O Chriſtian! If Chriſt be thine, let it content thee, for all is thine; his Heart is upon thee, and will not that content thee? He loves thee more than all the World, he will not leave thee, and will not this pleaſe thee? *Heb.* 13. 5. He will care for thee, 1 *Pet.* 5. 7. Thou ſhalt want no good thing, he will make up the want of creatures with himſelf, he will ſweeten bitter cups; 'tis but a little while, and he will take thee to himſelf, where Wants, Sufferings, Shame, Reproaches, Griefs, and Sin ſhall trouble thee no more: O then be ſatisfyed with a ſingle Chriſt, in Heaven he muſt be thy alone Happineſs; there's no Houſe, Land, Husband, Wife, Parent, Children, to make up thy Fullneſs and Bleſſedneſs, there God will be all in all, and is not this God in Chriſt enough now?

5 *Duty.*

Fifthly, Take up your Delights in this rich and glorious Chriſt, he is the Treaſure, and his ſhould be the heart alſo, *Math.* 6. 21. There is all that in Chriſt, which thy Heart can deſire, ſtretch thy Longings to the utmoſt, and he is infinitely beyond them; and if he deſerves to be the object of thy Deſires, then of thy Delight, for what is Delight but Deſire in Fruition? He is the only adequate object of Delight; other things are unſuitable to a ſpiritual Heart, and cannot pleaſe; empty, and cannot ſatisfie; fading, and cannot laſt; cloying, and ſoon become burdenſome; but God in Chriſt is an eternal Excellency; thoſe things that ſeem moſt delectable in Creatures, are but Derivations from his Excellency, Drops of his Fullneſs, Sips of his Sweetneſs, the impreſs of his Fingers; The precious

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Ordinances of Christ, are but the Galleries in which he walks, the Chariot in which he rides, the Cabinet wherein his Jewels lye, the Cisterns through which Waters of Life pass to saved ones; and if these be so pleasant, O what then is himself, and should not Believers then delight themselves in him.

Quest. But how shall I do to get my Heart to this delight in Christ? I find my Affections cold, and my Spirits dead, that I cannot taste that Sweetness in Christ, nor take that Pleasure in the Almighty as I would.

Answ. First, withdraw your Hearts from all other Delights, this course doth the Lord set *Israel* to get up to a delight in himself, *Isa.* 58. 13, 14. There is no greater Enemy to true delight in God, than a persons own carnal Pleasure, and delight in things below God, *Whoredom and new Wine take away the Heart*, *Hos.* 4. 11. 'Tis impossible a Soul can take pleasure in Christ and Sin together, *Mat.* 6. 24. For carnal Pleasures withdraw the Affections from God, *Job* 21. *ver.* 12. to 15. 1 *Joh.* 2. 15.

Secondly, Rest not till you have cleared up your Interest in Christ, and can upon good grounds apprehend him as your peculiar and chief Treasure better than all the World besides, and appropiate it to your own Souls, *Cant.* 2. 3. 5. This drew the Spouses Heart to so much longing after and solace in the Lord Jesus, even the sight of his transcendent Worth beyond all others, and her title to all those Excellencies; 'tis seen Interest in Christ that draws out the Heart after him, *Cant.* 7. 10. Doubts of Relation to Christ, and Fears of laying a claim to these precious Treasures, damps the Soul pleasure in Christ.

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Thirdly, Be ſatisfy'd about Chriſt's ſpecial love to you, and delight in you, 1 *Joh.* 4. 19. Jealouſies about an Intereſt in this love of God, did ſo cool the *Jews* Hearts towards him, *Iſa.* 49. 14. *But* Zion *ſaith, the Lord hath forſaken me, and my God hath forgotten me*: From hence they began to ſlack their pace after God, and cryed out, behold what a wearineſs is it, and ſnuffed at it, *Mal.* 1. 13. *chap.* 3. 14. Suſpition of Chriſts Heart towards you will ſtraiten yours towards him: think well of Chriſt's Heart to you, cheriſh daily a good Opinion of his Nature, Affection, and Faithfulneſs.

Fourthly, Beg hard for heart-affecting ſights of Chriſt; This ſo enamoured the Spouſes Heart, ſhe ſaw the beauties of her beloved, *Cant.* 2. 1. She beheld him to be the roſe of *Sharon*, and Lilly of the Vallies, the powrings out of his Name drew her affections to him, *Cant.* 1. 3. The Eye affects the Heart, *Lam.* 3. 51. As with Sorrow ſo with Joy; 'Twas *David*'s Sight of God in the outgoings of his Love and Glory, that made his Soul thirſt after him, *Pſal.* 63. 1. 2.

Fifthly, Be much in the conſideration of what Chriſt hath done for you, and beſtowed upon you; this ſo engaged *Hezekiah*'s Heart to God, *Iſa.* 38. 17. and filled *David*'s heart with ſuch an Extaſy of Joy in God, 2 *Sam.* 7. 19, 20. *Pſal.* 8.

Sixthly, Get a nature and Spirit ſuitable to Chriſt, *Similis Similis gaudet*, *Pſal.* 17. 15. *I ſhall be ſatisfied when I awake with thy Likeneſs.* This made the Image of Chriſt glorious in the Souls eye alſo, when once it becomes changed into it's Likeneſs, 2 *Cor.* 3. 18. Therefore did *Paul* delight in the Law of God after the inner man, *Rom.* 7. 22. Be-

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cause he had his inner parts changed into the Image of it; what pleasure will wicked men take in a wicked Cause, from the similitude it hath to their own Nature? So will the Soul in Christ, when once brought into a suitableness to him.

Lastly, Be much in Communion with Christ, and this will beget wonderful Joy in him, *Psal.* 119. 167. *David*'s being much conversant in God's Laws, begat and strengthen'd his delight in it. So *vers.* 14. 'Tis Intimacy breeds Delight, whereas Strangeness lessens all that Familiarity and Pleasure we else might take in Persons, *Psal.* 14. 10. *A Stranger intermeddles not with his Joy.* Be not contented to keep to duty, but press after Communion with Christ therein.

6 Duty.

Sixthly, Be not troubled at your Wants, Losses and Sufferings, you undergoe in this World; Consider these four things.

First, You can want no good thing, the God of Glory stands bound for your Supplies, *Psal.* 34. 10. *They that seek the Lord shall want no good thing,* Psal. 23. 1. *The Lord is my Shepheard, I shall not want.* It cannot be, that those who are so much interested in the Heart, Care, Person, and Treasure of the Lord Christ, can be destitute; what can you want who are entitled to all good things? 1 *Cor.* 3. 22, 23. Who are Heirs of the Promises, Promises that concern the Life that now is, and that which is to come, 1 *Tim.* 4. 8. You have a surer Title to your Supplies, than they that have most of the World in their hands; for God hath laid up, in the hands of Jesus Christ, a full Allowance for you, how short soever he may seem to keep you

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for a while: the Earth is your Lords, and the Fullneſs thereof, and the Cattel on a thouſand Hills, *Pſal.* 50. 10. 12. *Pſal.* 24. 1. Heaven, and Earth and all things therein, are made over in the everlaſting Covenant for your uſe.

Secondly, You ſhall want or ſuffer no more than infinite Wiſdom, and fatherly Love ſees beſt for you; 'tis impoſſible that divine Purpoſes ſhould be fruſtrated towards you; he that will work will work, and nothing ſhall let, 'tis not Men nor Devils, nor the greateſt injury of time, can deprive you of your Fathers Allowance, and that is upon infinite Wiſdom and good Pleaſure. The Wings and Wheels of Gods Providence over his people, and for them, are full of Eyes within and without, to ſhew the wiſe Care and Providence of God over his, in the worſt of times, and hardeſt condition; and theſe Wheels are moving for your Good, Chriſtians, and God ſees in the darkeſt Providence, what is beſt for you; all his Dealings with his people, are the Fruits of everlaſting Love, *Jer.* 31. 3. God doth in infinite Wiſdom manage all your Concerns; 'tis not by Chance, or through any inadvertency, any Croſſes or Loſſes befall you, but all is done in wiſe Counſel.

3dly, The leſs you have of Creatures, the more will God give you of himſelf, if you be looking to him, and by Faith live upon him. God will admit of no Vacuums towards his people, they can want no good thing; therefore if creature-ſupplies be remov'd, Grace comes in the room; as they ſay, Water will aſcend to prevent a Vacuum, and Grace will deſcend to prevent Emptineſs in Believers; God comes in the room of creature-com-

ſorts: when *Job* was ſtript of all, he had more of the viſions of God, *Job* 42. 5. *John* had never more Intimacy with Jeſus Chriſt, than when he was in the barren Iſland of *Patmos*, ſtript of the Confluence of earthly Comforts; *Elijah* never made a better Meal, than when he was driven into the Wilderneſs, and the Angel was his Cook, 1 *Kin.* 19. 8. Ah Believers! you have never better Allowance of God, than when you are cut ſhort in outward things, if you be faithful; therefore you ſhould be quiet under all Straits and Neceſſities in the world. The day we live in is full of Tryals to many a gracious Soul, the wants of many may be more than many think of, and 'tis now a time to expect more Maintainings from the hand of God, and from the Spirit of Grace, when outward things are removed; when *Iſrael* was brought into the Wilderneſs where was no ſowing nor reaping, they had their Bread from Heaven, and 'tis God's uſual way, to ſend Meat from his own Table, when the Tables of his Children are empty, I mean, more ſpiritual Communications from himſelf, if they murmur not, but patiently and quietly wait for God's Salvation.

Laſtly, Conſider, Believers, 'Tis not long you ſhall be in the way of Wants, or Sufferings; the time is haſtning that will ſet you beyond the reach of offending Providences, nothing ſhall offend you when you get home to your own Country. O! the time is haſtning, when Moth and Ruſt cannot conſume, nor Thieves break thorough and ſteal, *Matth.* 6. 20. And when afflictive Providences cannot injure your Treaſure, if the Lord be your Treaſure, 'tis not long you will be open to the Injury

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of time, and to those Casualties that pass upon your Comforts; every day (Christians) brings you farther through the Briars, and Thickets of this World, and through the barren Wilderness, that leads to your *Canaan*; you are travelling apace towards a period of all your Tryals, every new hour brings you a step nearer to the Sight, and Fruition of your blessed Inheritance. Christian, Think every Evening, now I have a day less to wade through the deep Troubles and Red-sea of this World, and to be kept at such strait Allowances and Supplies in this Life: O a real Faith of this, how should it patient and quiet Believers, under present Straits and short Allowances, here? O! Think upon the coming of the Lord. *Jam.* 5. 7. *Be patient therefore, Brethren, unto the coming of the Lord, behold the Husband-man waiteth for a precious Fruit of the Earth, and hath long patience for it*: He waits a long time before Harvest comes, and bears many a wet-day, and shall not a Believer wait with more Quietness, and hope for a far better Treasure? O! Christians, if you feel some Difficulties and Straits through want of Supplies, Comfort, Credit, Strength, Ease, Peace, Rest, for a little time, know, Eternity is coming, that will make amends for all.

7 *Duty.*

Seaventhly, Live upon your Treasure, these unsearchable Riches in Christ; for this end hath the Father provided those rich Treasures, to satisfie you here, and to solace you hereafter, 'tis laid up in Christ for you, not lockt up from you. Christians, the Lord Jesus is a Fountain sealed to, not from you, there's no Bolt between you and your Treasures, you may go and fetch supply at all times

of need, *Heb.* 4. 16. It hath pleaſed the Father that in Chriſt ſhould all Fullneſs dwell, *Col.* 1. 19. For the uſe of Believers, that he might give eternal Life to all that come to him, and be the head of the Body, the Fullneſs that filleth all in all, *Eph.* 1. 23. This is the work he hath undertaken to do, and invited all his people to come to him, that they might have Life, and have it more abundantly, he bids them ask and ask again, that their Joy might be full, *Joh.* 16. 23, 24, 26. This is the Will of God, that Believers ſhould eat their own Bread with Quietneſs, 2 *Theſ.* 3. 12. And make uſe of this Inheritance for all their Supply and Comfort: Chriſtians, you cannot make too bold with your own, Chriſt and all his Fullneſs is your Intereſt: you may wear out your Welcome with men, and beg too often at fellow-Creatures doors, but you cannot ask too often of free Grace, or take too much of Redemption-treaſures, if you be ſure to refer the Meaſures and time to divine pleaſure. In all your need come to Chriſt for whatever you want, for the Life that now is, and that which is to come; this anſwers the end of the everlaſting Covenant, and the Fathers placing this ſtore in Chriſt, and Chriſt's undertaking the Care, Conduct, and Salvation of all that come to him, and this wonderfully pleaſeth Chriſt, and advanceth his mediatory Glory: this alſo keeps up the credit and Reputation of the ways of God in the World, when Strangers ſee Believers rich fare, and what a Sufficiency is laid up in Chriſt for them, that Chriſt maintains his own poor, that they need not go a begging; this commends that State and Government, where care is taken to prevent wandring

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Beggers: Beſides, otherwiſe the Promiſes are uſeleſs if you come not to Chriſt for all your Supplies. Theſe full Breaſts will be injured if you milk them not out, Promiſes are the Bags in which this Treaſure is carried out to believers, which will wax old if you uſe them not. Chriſt gets nothing (Chriſtians) by your Savingneſs this way, the more he lays out upon you, the more he lays up for you.

8 *Duty.*

Eighthly, Improve your Intereſt in theſe vaſt Treaſures, to the enriching of your own Souls; are there ſuch Riches in Chriſt, and is this Jeſus yours? O then labour to be rich alſo. There are two things which I ſhould preſs you to be rich in, 1. In Grace, 2. In good Works.

Firſt, You that have Intereſt in theſe Treaſures of Chriſt, labour to be rich in Grace, be not content with the Truth of Grace, with little Meaſures of Grace, but ſtrive to abound in Grace, 1 *Theſ.* 3. 12. For,

Firſt, Grace is the beſt Treaſure, and moſt rationally deſirable for it's ſelf. All other created Beings are conditionally good, ſo far as God ſees them beſt for us, and ſo far as they conduce to the great end of Gods Glory, and our Salvation; but Grace is abſolutely good, becauſe 'tis part of the divine Nature and Image of God, 2 *Pet.* 1. 4. Which divine Nature he tells us, *ver.* 5. 6. Lies in Faith, Vertue, Knowledge, Temperance, Patience, Godlineſs, and Charity. 'Tis abſolutely neceſſary to the glorifying of God, and being glorified with God, *Heb.* 11. 6. *Without Faith 'tis impoſſible to pleaſe God, and without Holineſs no man can ſee God,*

Heb. 12. 14. Grace is the beſt Treaſure, becauſe the moſt enduring Treaſure, the moſt potent Treaſure, it can procure more than all the World can, *Mark* 9. 23. *All things are poſſible to him that believeth.* Indeed created grace cannot, by way of Merit or Purchaſe, procure any thing but by way of Appropriation and Meekneſs, it brings that which all the World cannot: Grace is Gods high way to Mercy and Peace, being under a Promiſe of Peace; Grace and Peace are uſually twins in gracious Souls, 2 *Pet.* 1. 2. Grace can quiet you under Troubles, ſtrengthen you under Weakneſs, guide you under Darkneſs, cheer you under Sufferings, enrich you under Loſſes, and fill you under Wants; again, Grace is the pureſt Treaſure, earthly Treaſures are as thoſe Cities *Solomon* gave to *Hiram*, a mere *Cabal* and dirty things, defiling the Souls of thoſe that have them, and uſe not them aright; Grace is the moſt pleaſant Treaſure, it doth not burthen thoſe that have it, as earthly things do with waſting Cares and tormenting Fears. Further, Grace is the beſt Treaſure, in that it will go with the Soul into the other World; all the Riches of this World muſt be left behind, Death puts the Owner and his Intereſt into a winding Sheet; no man's Propriety to theſe out-lives himſelf, the Grave buries all his Relation to theſe things, but Grace never dies, true Holineſs goes with the Soul to glory.

Secondly, Labour to be rich in Grace, becauſe if you have but little grace, you will hardly prove the truth of grace, though the leaſt grace is grace, as a drop of Water is Water, yet a little grace doth not ſo capacitate a Soul to ſee it, 2 *Pet.* 1. 9. He that

that wants this thriving Grace, forgets that he was purged from his old Sins, he cannot remember or make out his ſaving Change, or putting off his old ſtate; little Grace is ever ſceptical, and ſubject to Doubtings, *Matth.* 14. 31, *O thou of little Faith, wherefore didſt thou doubt.*

Thirdly, Becauſe little grace will hardly carry a Soul through the Temptations, Duties, and Sufferings of the day we live in; theſe are ſome of the laſt times we are fall'n upon, and the laſt times are perillous times, 2 *Tim.* 3. 1. This is the Character of theſe times, *Abounding Iniquity, and Decay of Love, Matth.* 24. 12. And therefore a little Grace will not carry a Soul through ſtrong Corruptions; where Sin abounds, Grace muſt abound much more, or elſe the Soul will looſe ground, *Rom.* 6. 1. What the Apoſtle ſpeaks there of grace in God, 'tis as true of grace in Saints that muſt abound more than their Sin, or elſe Sin will be too hard for them; Judgment muſt be brought forth to Victory, or elſe the bruiſed Reed will break, *Matth.* 12. 20. For this end the Apoſtle adviſeth the *Epheſians*, in his time, which were leſs liable to ſuch Temptations, they ſhould put on the whole Armor of God, and having done all, to ſtand, *Eph.* 6. 13.

Fourthly, Elſe you cannot anſwer the ends of grace, and all the Coſt of God about you; the deſign of grace in all the means and helps to his people, is to further their growth in grace, and to make them abound to all well-pleaſing before God, *Iſa.* 5. 2. 4. *Joh.* 15. 2. *Pſal.* 92. 13, 14. To whom much is given of them much is required, *Luke* 12. 48.

Fifthly, That ſo you may be more like to God, who is rich to all that call upon him, *Rom.* 10. 12. He is rich in Mercy, he hath abounded in the Riches of grace towards all his People, *Eph.* 1. 7, 8. Chriſtians ſhould be Epitomies of Chriſt, and Reſemblers of his Excellency, holding forth his Vertues in the World, 1 *Pet.* 2, 9. There can be no greater glory to a Child of God in this World, than to be like to Chriſt, who is the glory of the Father; but by being rich in Grace, you will much manifeſt the Excellency of Chriſt in the World.

Sixthly, By being rich in grace, you will become more ſerviceable to God and others in your Generation, you will be able to do more work for God than others. Grace is a Talent, and the more Talents you have, the more Incomes hath God from you, *Matth.* 25. 16, 17. Rich men have larger Capacities to honour God in the World than others have, they can do more, and lay out more for God, and be more ſerviceable for God than others; they can feed the Hungry, and cloath the Naked, and take Out-caſts into their houſes; they can do more to ſupport the intereſt of God, than the poor, and have more Subſtance to honour God with; ſo Souls rich in grace, have larger Abilities to ſerve and honour God with: the more Grace the more acceptably can they ſerve God, *Heb.* 12. 28. The more ſpiritual Services are the more acceptable to God by Chriſt, 1 *Pet.* 2. 5. For ſuch the Father chuſeth to ſerve him, who ſerve him in Spirit and Truth, *Joh.* 4. 23. *Pſal.* 45. 12. *And the Daughter of* Tyre *ſhall be there with a Gift, even the rich among the People ſhall entreat thy Favour.* *Tyre* was a rich place as well as vitious, and yet, there would God have a

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People, which ſhould honour him with their gifts and large expences for him, and the richer the People, the greater will their gifts be; *The rich*, or richeſt, for 'tis the ſuperlative in the *Hebrew*, *Shall bring Gifts, and entreat thy Favour*: noting, that thoſe who are more ſpiritually rich, are more ſerviceable for, and potent with God through Chriſt: theſe can do more with God, as *Noah*, *Daniel*, and *Job* were mentioned above others for their Potency with God, *Ezek.* 14. 14. And *Moſes* and *Samuel*, *Jer.* 15. 1. As men who had larger faith and grace, and ſo greater Intimacy with God than others, and ſuch as could do more. O Chriſtians, labour after more grace, becauſe hereby you may become more ſerviceable for God and others, you may more prevail with God through Chriſt for Mercies for the Nation, and can be more helpful for others to teach, counſel, and comfort them, and have more Gold, Myrrhe and Frankincenſe in your Treaſures to offer to, and for Chriſt.

Seaventhly, The more rich you are in grace, the more rich you will be in glory; the more grace you improve for God, the more glory ſhall you receive from God, *Luke* 19. 17. 19. This is the rule of the Lords Procedure in the day of Judgment, he will render to every man according to his work, 2 *Cor.* 5. 10. Though glorified Souls receive not for their grace, yet they ſhall have according to the Meaſure of their graces, for grace widens the Veſſels of Mercy for glory. The more Liquor the Veſſel hath, the larger it is; ſo the more grace, the larger is that Soul, and the more capable to take in glory, when grace ſhall be turn'd into glory.

Queſt. But ſome may ſay, *How may we get more of this ſpiritual Treaſure?* *Anſw.*

Answ. First, Get your Hearts more engaged to it, Desires are the Souls Wings, that carry it over all difficulties, to it's beloved Object; this is one Character the Apostle gives of rich men, 1 *Tim.* 6. 9. *They are such as will be rich:* They have an earnest mind, an ardent Desire to be rich, 'tis a Will and Purpose grounded on Counsel and Consideration; Christians, this will much further your obtaining these riches of grace, if you once get your Hearts resolved for them.

Secondly, Labour for a holy skill in managing Christianity to the greatest Advantage; this makes men thrive when they have the Mystery of their Art, and are their Crafts Masters, and understand the Rules of their Trade; unskillful persons are not like to thrive whatever their Employment be, *Prov.* 4. 7, 8. *Prov.* 3. 13. 14. *Prov.* 24. 3.

Thirdly, Be diligent in the use of all your helps and advantages to Soul-profit, *Prov.* 10. 4, *chap.* 13. 4. 2 *Pet.* 1. 5. Take all Opportunities of waiting at the Pools side, *Isa.* 55. 1. They that will be rich in the World, take all Opportunities of getting, and ply Markets and Fairs, and Seasons of Advantage for their Interest, and so do Souls that thrive in Spirituals, they are much in waiting on God, they lose no Seasons that will bring them in some Soul-advantage, *Prov.* 23. 23.

Fourthly, Be still getting in more and more grace from Christ, 'tis Christ's Treasures that enriches the Soul, he that will be rich must buy tryed gold of Christ, *Rev.* 3. 18. The graces of Christ are true gold, they will bear the Fire, and hold out in greatest Tryals: counterfeit grace will be as reprobate Silver when it comes to melting, it will be

be as Hay and Stubble that periſh in the Fire, but true grace will hold in time of Tryal, 1 *Pet.* 1. 7. In this, Gold differs from all other Mettals in that it loſeth nothing by the Fire, but comes forth the more pure; ſo is the grace of Chriſt, 'tis as tryed Gold, that doth not looſe, but get in the Fire of Affliction and Temptation. Naturaliſts ſay, that Gold is more warm in the night than in the day, ſo true grace cheers the Heart more in the night of Tribulation, than in the day of Proſperity. O Chriſtians! if you will be rich, get in grace from Chriſt, every day, for that is the true *Cornucopia*, or the Souls plenty, *Joh.* 1. 16. *Of his Fullneſs have we received Grace for Grace.* Make ſome new Additions to your graces every day, 2 *Pet.* 1. 5. What the Heathen ſaid concerning Learning, *Nulla dies ſine Linea*, Let the Chriſtian ſay concerning Grace, *Nulla dies ſine Gratia.* This would be a notable way to Soul-proſperity, to be getting from Chriſt ſome more grace in every Approach to him: as are your Receivings from Chriſt, ſo will your Thrivings be; put often the hand of Faith into Chriſts Treaſury, and graſp large Portions of Grace for thy Soul: Faith is the only receiving grace, *Joh.* 1. 12. *To as many as received him, to them gave he Power to become the Sons of God*, *Joh.* 7. 39. Therefore 'tis called the Subſtance of things hoped for, *Heb.* 11. 1. Faith appropriates to the Believer, the Overtures and Promiſes of grace, and by a ſecret magnetick Vertue derives in from the Fullneſs of grace needed Supplies, Faith dips into the Fountain, and fills the Soul with what it needs.

Fifthly, They that will be rich in grace, muſt be thrifty ſaving Souls, choice of their time, and careful

careful that they do not waſt their graces, or looſe the things that they have wrought, 2 *Joh. ve.* 8. So perſons that are thriving in the World, are ſaving of every thing, that nothing be waſte; the ſame Care is needful to ſpiritual Enrichings; Prodigality will ſoon conſume great Eſtates, he that is not ſaving will never be wealthy: Chriſtians, do not conſume your days as a Tale that is told, *Pſal.* 90. 9. make the moſt of every hour, do your proper work every day; a wiſe and faithful Improvement of time, would tend much to Soul-flouriſhings, *Eph.* 5. 16. Spend no words in vain: put Time and Talents to the greateſt Advantage: they got moſt for God and themſelves, who were moſt in the Improvement of their Talents; hold faſt alſo the Truths you have received, *Rev.* 2. 25. That is, keep and retain the Doctrine, preſerve and maintain the practice of thoſe Truths you have received.

Sixthly, Be much in begging grace, be always asking ſome ſpiritual Bleſſing from God, as *Caleb*'s Daughter *Achſah*, Judg. 1. 15. her Father had given her one Bleſſing, and ſhe asks another, and 'tis ſaid, he gave the upper and the nether Springs; ſo be not content with what you have, but ſtill be craving for more grace: like Princes Favourites who have their Lords Ear, will be often begging, now this place, then that Preferment; ſo Believers be ſuing hard for Grace, ply the Throne of Grace daily, looſe no Opportunity wherein you may further your ſpiritual Intereſt by Supplication; this is Gods appointed way to the obtaining of Mercy, *Ezek.* 36. 37. Follow your Sutes till you obtain, let your chiefeſt Requeſts be for Grace, and be reſtleſs till you

you prevail, like *Jacob*, who would not let God go till he had bleſt him, *Iſa.* 62. 7. Give him no reſt, till he eſtabliſh and make *Jeruſalem* the Praiſe of the Earth. Never leave begging till the Lord Jeſus hath left off giving, and that will not be whilſt he ſits upon the Throne, *Eph.* 4. 8.

Laſtly, Maintain conſtant, intimate, and univerſal walks with God: He is the moſt thriving Soul that keeps neareſt to God; as that is the fruitfulleſt ground that is neareſt the warm Sun, *Iſa.* 18. 4. *Deut.* 33. 14. ſo is it to keep near to God: This was that which exalted *Iſrael* above all Nations, they were a People near to God, *Pſal.* 148. 14. This made *Enoch* ſo ſoon ripe for Heaven, he was one that walkt with God, *Gen.* 5. 24. Chriſtians, 'tis not your ſitting under God's ſhadow, will make you thrive, till there be a dew on your Souls, *Hoſ.* 14. 5. 7. Keep much in his preſence, with him is the Fountain of Life, *Pſal.* 36. 9. Be alſo conſtant in thy walks with God, not by fits and flaſhes, but drive a ſteady Trade of godlineſs: Let thy whole courſe of Life, both in thy Civil and Religious Duties be as one conſtant Walk with God, *Gen.* 17. 1. In your Callings, Relation-Duties, in every ſtate, change, and undertaking, keep cloſe to God; this is a notable way to ſpiritual proſperity, *Deut.* 5. 33. 2 *Chro.* 17. from *verſ.* 3. to 7.

Secondly, Improve your Intereſt in Chriſt, towards your inriching in good Works; Labour to be rich towards God, as well as in your own Souls, *Luke* 12. 21. 1 *Timothy*, 6. 18. Conſider, Chriſtians, the more you lay out for God, the more are you like to God,

God, *who giveth us richly all good things*, 1 *Tim.* 6. 17. And in being rich towards God, you will inrich your own Souls alſo: for he that ſoweth bountifully, ſhall reap bountifully, 2 *Cor.* 9. 6. Acts of Mercy and Piety are as good Seed, that ſhall not miſcarry, but ſhall bring forth a ſure crop in glory, *Gal.* 6. 8, 9.

9. Duty.

Ninthly, Live up to your Treaſure, Walk as becomes ſo high a Dignity and Relation to ſo rich a Jeſus, 2 *Theſ.* 2. 12. This is but reaſonable, if God hath changed your State, that you ſhould change your Lives; If your Relation be new, then your Converſation ſhould be new alſo, *Eph.* 5. 8. 'Tis an unſutable thing, if God hath inveſted you with new Priviledges, to retain your old Practices: You were Slaves to Sin and Satan, but the Son hath made you free; how unbecoming a ſtate of Liberty are Bonds and Fetters? Grace hath given you Beauty, and, is it fit you ſhould lye in Aſhes, and wear your Sack-cloth ſtill? Chriſtians, you are arrived to your adult ſtate, and to your manly years, and will you be like Children, and Heirs under age? This is unſutable. How unbecoming is a carnal Heart to a Spiritual State? Works of Darkneſs to the Day-time? *Rom.* 13. 12, 13. You were poor, worth nothing, ſtript of all, deſtitute, afflicted, and naked; Redemption-Mercy hath inrich'd you, and once more intruſted you with a glorious Treaſure. O, how unmeet is a low Spirit and ſordid Life now! To live on beggarly Elements, to wear filthy Garments, to ſit in the duſt, and wallow in the mire of your Corruptions, this is moſt unworthy alſo of the

Grace

Grace by which you are advanced. Hath the Lord advanced you to Dignity and Honour, and will you diſgrace the Throne of his Glory, and walk unbecoming his Highneſs and Majeſty? O Chriſtians, you bring Diſhonour on that King of Glory you are related to, to live like the Subjects of Satan, and Inhabitants of the lower World: you diſgrace his Family, into which you are adopted, to be heterogeneous to it in your Spirit and carriages: you diſparage the Table you are admitted to, and the Fare you live upon, to look ſo ill-favoured and lean in your Souls, as if the Lord Jeſus kept a bad Houſe, and did not allow meat enough to his Children: O Chriſtians! live as becomes your Riches, and glorious ſtate into which Free Grace hath put you. Now, 'tis becoming ſuch a change in your condition;

Firſt, Not to keep your old Company: Perſons advanced to high Honour, uſually caſt off their former and obſcure Companions, and converſe with Perſons ſutable to their Dignity: When *David* was advanced from the Sheepfold to a Crown, he leaves his fellow Shepherds, and converſes with Nobles: ſo ſhould you, Chriſtians, have no fellowſhip with the unfruitful works of Darkneſs, but rather reprove them, *Eph.* 5. 11. Ye are now fellow Citizens with the Saints, and of the Houſhold of God, and your Lives ſhould be like thoſe, and your intimate Converſes with them, *Pſal.* 119. 63. What, a Chriſtian, and yet help on the ungodly in their way, and love them that hate the Lord? ſit with vain Perſons, and maintain Confederacy with *Rezin* and *Remalia*h's ſon? *Iſa.* 8. 6. What a Chriſtian, and look ſtrange-

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ly on thy Brethren, and become an Alien to thy Father's Houſe? O how unbecoming is this!

Secondly, Not to wear your old clothes: when *Elijah* was mounting to a new condition of Honour, he left his Mantle behind him, 2 *Kin.* 2. 13. When *Joſhua* was advanced to higher dignity, his filthy Garments were taken off, and he was clothed with change of Rayment, *Zach.* 3. 4, 5. O Chriſtians! caſt off your filthy garments, your old ſins, by Repentance, put off Pride, and be clothed with Humility, put off Guilt by Repentance, and put on Chriſt by Faith.

Thirdly, Live not on your old fare: When the three Children were brought to *Nebuchadnezzar*'s Family, they were called to leave their old Pulſe and Water, and live on the King's Table, *Dan.* 1. 5. O Chriſtians! Are you taken from your Kindred and Father's Houſe, and brought into the Family of Chriſt; leave then your old Garlick and Onions, your ſtollen Waters and forbidden Fruit, and feed on the King's Table, eat and drink abundantly of his Proviſions, his fineſt Wheat, and Honey out of the Rock of Ages; feaſt on his Marrow and fat things, the Bread of his Table, his Word and Ordinances, his hidden Manna; let it be your meat and drink to do his Will.

Fourthly, Do not your old work, caſt off the works of Darkneſs, *Rom.* 13. 12. Leave off your old Trade of Sin; and ſerving your former Luſts in your Ignorance, 1 *Pet.* 1. 14. *ch.* 4. 2. but carry on a new Trade of Godlineſs, and Heavenly Converſation, *Phil.* 1. 27.

Fifthly, Leave your old Language; ſpeak no more the Language of *Aſhdod*, *Neh.* 13. 24. Let no filthy

filthy Communication drop from your Lips, nor vain Diſcourſes be found among you, but let your Communications be holy, *Eph.* 4. 29. *Col.* 4. 6. Perſons of Honour uſually have their Diſcourſes according to their Greatneſs; not ſo light and familiar, but more grave and ſtately. O Chriſtians! labour you to live ſo, that more gravity and ſeriouſneſs appear in your Language and Carriage.

Laſtly, Drive on new Thoughts and Deſigns: when Perſons are exalted from Obſcurity to Honour, they will not take up ſuch old Thoughts and Projects: So Chriſtians ſhould now have new Imaginations, 2 *Cor.* 10. 5. Grace ſhould bring into captivity every Thought to the Obedience of Chriſt. Vain thoughts muſt now lodge no more in you, *Jer.* 4. 14.

10 *Duty.*

Tenthly, If there be ſuch vaſt Treaſures in Chriſt, then you that are the Friends of Chriſt commend him unto others; ſo did the Spouſe, *Cant.* 5. 10, *&c.* ſo will the Bridegroom's Friends ſpeak for their Friend, *Joh.* 3. 29. compar'd with *Pro.* 9. 3. Wiſdom ſhould be juſtified of her Children, *Matth.* 11. 19. O Chriſtians! ſet forth the Praiſes of your Beloved, that others may be taken with him: Do all you can to further the Match between the Lord Jeſus and Sinners: Be adviſing your Neighbours to forſake their evil wayes, and come to Chriſt that they may be ſaved: Be calling upon, and ſtirring up your Chriſtleſs Friends, Relations, Children and Servants, to be looking after Chriſt, that they may be delivered from the wrath to come. You ſhould be publiſhing his Praiſes, and commend him to all the World: O,

be ſpeaking of his Excellency, and the Glory of his Kingdom, *Pſal.* 145. 11.

11 *Duty.*

Eleventhly, You that are intereſted in this Rich Chriſt, be exhorted, above all Portions, to get Chriſt to be a Portion to your Children; you know what a Treaſure Chriſt is, you have found him inriching your Souls; when you were as a *Syrian*, ready to periſh, he came in, and took you up; he comforted you with the Wine of his Conſolation: O, that you would labour to provide this Treaſure for your Children! 'Tis ſtrange to ſee Chriſtians heap up Duſt for their Children, and be ſo careleſs to get Chriſt for them: What if you leave them Houſes and Lands when you are gone, and leave them not Chriſt, what doleful Creatures will they be to all Eternity? Time will conſume your Earthly Treaſures: your Children may out-live their Money and Lands that you may leave them: O, let your chiefeſt Proviſions be for their Souls, do what you can to get Chriſt for them: Some may be poor in the World, and have no Portions to leave them; O, how careful ſhould ſuch be to leave them a Treaſure in the Promiſes, a Portion that will not be ſpent. If you can ſay, as the Martyr, Mr. *Saunders* told his Wife, when he came to the Stake, he had no Portion to leave her, but a Portion in the Promiſes; and ſurely, if you can leave your Children an Intereſt in Chriſt, you leave them the beſt Portion.

But, you will ſay, How might we do this?

Firſt, Labour to Intereſt them in the Everlaſting Covenant: Get ſound and ſaving Faith your ſelves,

ſelves, and that will appropriate new Covenant-Mercies to your Seed, *I will be a God to thee and to thy Seed, Gen.* 17. 7. This is God's uſual way to the Heirs of Promiſe. 'Tis true, Gracious Perſons may have Carnal Children; but this is God's way; Labour to have ſincere Faith your ſelves, and then you will leave Covenant-Promiſes for your children.

Secondly, Get a Treaſure for your Children that will not waſte, by your ſtrong Cries to God for them: Improve the Spirit of Grace and Supplication for them: Pour out ſtrong cries and Tears. Few are like *Auſtin's* Mother, who did daily pour out Tears for the Converſion of her Son: *'Tis impoſſible* (ſaid *Ambroſe* to her) *that a Son of ſo many Prayers can be loſt.* May be you pray too coldly for them. O follow God Day and Night, for your Children! O, skrew your Supplications higher! It may be you do not pray ſo fervently, ſo believingly as you ſhould for your Children.

Thirdly, Do all you can to convince them of their undone condition without Chriſt. Don't daub and flatter them with falſe Promiſes; they muſt be born again, or elſe they cannot enter into the Kingdom of God, *Joh.* 3. 3.

Fourthly, Inſtruct them in the knowledge of Chriſt: Be opening, and commending Chriſt to them: ſhew them the neceſſity of Faith, and what the Grace of Faith is: Watch over their Lives; be ſtrict and ſevere in reproving their Sins, that they may be found in the Faith.

Laſtly, Lead a holy Converſation before them, that by your Lives you may win them to Jeſus

Chriſt; O your Pride, Paſſion, Carnallity, Vanity, may ſtumble them. Thus do all you can to get a Portion of upper Springs for your Children.

12 *Duty.*

Laſtly, you that have an Intereſt in theſe rich and glorious Treaſures of Chriſt, long to be with Chriſt, for then you ſhall partake of all his Riches; Here you have buta little to carry you in the way, you have but in part, but when you come home to him, then you ſhall have according to the meaſure he hath purchaſed for you, you ſhall ſee and know, as you are ſeen and known, 1 *Cor.* 13. 9, 10, 12. In heaven, there you will have a Treaſure without Meaſure, there you will ſee all his Riches and Glory, and be glorified with his glory, then you will live at the full, you will live upon himſelf, and God will be all in all to your Souls; O Chriſtians! long then to be with Chriſt, there's your Treaſure where your Lord is, your Inheritance is above with the Saints in Light; Chriſt is gone to Heaven, and there are all his Riches: O long then to be fit to go home, to be with Chriſt, that you may partake of all his glory.

And thus have I now come to the further ſide of this great deep, I mean to the Concluſion of this Subject; and O that what hath been opened of this glorious Chriſt, may not be in vain; you have heard much of this Tree of Life, God knows what Fruit hath been gathered: a glorious Treaſure hath been preſented to your View, and offered to you. O ſee what Advantage you have gained, how dreadful will it be, for any that have heard ſo much of this rich Chriſt, to be found poor at laſt? O it will be ſad for any to dye poor in a *Loadicean* State,

State, *Poor*, *Blind*, and *naked*, and to be caſt away. O Sinners conſider this, you that have been woo'd and invited to get this choice, tryed Gold, Chriſt hath pleaded with you, to win your Hearts if poſſible; O take heed you dye not without an Intereſt in Jeſus Chriſt, you will hear all thoſe Truths brought over to you again at the Bar of Chriſt: and all the Counſels and Helps you have had to draw your Hearts to Chriſt, will be then as burning Fire in your Bones, and as boyling Lead in your Bowels, if you periſh without Chriſt; Therefore take heed, take heed, that this Chriſt become not a ſtumbling Stone, and a Rock of offence to your Souls. And ſuch as are Believers, mind your Duty which hath been opened to you; and O that theſe Truths might be profitable to all. And the Lord give a Bleſſing to it. *Amen.*

FINIS.

THE CONTENTS.

CHAP. I.

THE Occaſion of this Diſcourſe with an Introduction to the words, and Explication of them, and the main Truth contained in them. Page 1.

CHAP. II.

The perſonal Riches of Chriſt opened, in his divine Nature, manifeſted in his Attributes, with the wonderful advantages thereof to Believers. p. 11.

CHAP. III.

The humane Nature of Chriſt diſtinctly conſidered, it's Reallity proved, his Perſonallity, or the divine and humane Nature in one perſon, ſhewing what kind of Union it is, and the glorious Conſequents and Advantages thereof. p. 43.

CHAP. IV.

Shewing what is the work of Jeſus Chriſt, as he is Mediator. p. 65.

Which lies, 1 *with reſpect to God the Father,* p. 66.

2 *with reſpect to fallen man.* p. 75.

CHAP.

CHAP. V.

Wherein is opened the glorious Advocateſhip of Chriſt, with the unſpeakable Comforts and Advantages thereof, p. 79.

CHAP. VI.

Shewing the Willingneſs of Chriſt, that Sinners ſhould be ſaved, the Sin and Miſery of ſuch as refuſe Chriſt, with Reproof to ſeveral ſorts of perſons. p. 102.

CHAP. VII.

Shewing what Conſolation flows to Believers from the Interceſſion of Chriſt. p. 113.
1 *To weak Believers.* ibid.
2 *To troubled Believers in the depth of Soul-miſery.* p. 116.
3 *To Believers dejected in the ſenſe of ſtrong Corruptions.* p. 120.
4 *To tempted Believers.* p. 122.
5 *To ſuch as are under Afflictions and Suffering, in or by the world.* ibid.
6. *To ſuch as are Mourners for Sion.* p. 123.

CHAP. VIII.

Containing a uſe of Exhortation to Sinners and Saints. p. 128.

CHAP. IX.

Opening ſomewhat of the ſweet Diſpoſitions of Chriſt, (viz.) *His Goodneſs, Love, and the Riches thereof, as to the Kinds, Fruits, and Effects of it.* p. 137.

CHAP. X.

Several deductions drawn from the love of Christ. p. 147.

CHAP. XI.

The glorious Excellency of Christ's tender Pity opened and displayed in the several acts of it, both to Saints and Sinners. p. 153.

CHAP. XII.

The Improvement of the pity of Christ by way of Terror, Encouragement, and Advice. p. 165.

CHAP. XIII.

Wherein is opened the transcendent Humility of Christ. p. 170.

CHAP. XIV.

Wherein is shewn the transcendent Meekness and Gentleness of Christ to his Enemies and to his People, p. 178.

CHAP. XV.

Wherein is demonstrated the infinite Bounty of Christ to all his Creatures, with the manner of his giving, p. 188.

CHAP. XVI.

Wherein the Faithfulness of Christ is opened, in accomplishing all his Prophesies, fulfilling his Promises, to all the Trust committed to him, and in all the Relations he stands to his People. p. 198.

CHAP. XVII.

Shewing that Christ is become a Purchaser in the behalf of

of Believers, how he hath made this purchaſe, and what he hath puechaſed, p. 225.

CHAP. XVIII.

Sanctification and Holineſs is purchaſed for Believers by the death and Sufferings of Jeſus Chriſt. p. 240.

CHAP. XIX.

Adoption-grace prov'd to be the Fruit of Chriſt's Purchaſe, the excellency of this State opened in ſeveral particulars. p. 258.

CHAP. XX.

The Confirmation of the new Covenant is the fruit of Chriſt's Purchaſe, prov'd by ſeveral Arguments. p. 280.

CHAP. XXI.

The Heavenly Inheritance is the Fruit of Chriſt's purchaſe. p. 303.

CHAP. XXII.

The ſecond and third Aſſertions proved, ſhewing that thoſe vaſt Treaſures of Chriſt are opened in and by the Goſpel, that 'tis the Will of God they ſhould be tendred to the chiefeſt of Sinners. p. 293.

CHAP. XXIII.

Conraining two branches of Information, what a great bleſſing the Goſpel is, the greatneſs of their Sin that oppoſe the Goſpel. p. 312.

CHAP. XXIV.

Shewing the poor and lamentable ſtate of all Chriſtleſs Souls. p. 323.

CHAP.

CHAP. XXV.

Wherein Christ is set forth to Sinners, as a match worthy of their choice in regard of the Excellency of his Estate, the amiableness of his person, his lovely Dispositions, and other Considerations, to win the hearts of Sinners to be loking after this lovely Jesus. p. 334.

CHAP. XXVI.

Objections answered, Counsels how to come to Christ. p. 353.

CHAP. XXVII.

Shewing the Folly of such as pursue earthly things, with neglect of Christ, considering the nature of those things; the Terms on which they are to be enjoyed, the Casualty that attends them, the Guilt such contract. p. 370.

CHAP. XXVIII.

Containing a use of Reprehension to several sorts of persons, with Consolation to all sound Believers. p. 379.

CHAP. XXIX.

Containing a use of Examination, Characters of such as have an Interest in Christ, and in all those glorious Treasures. p. 389

CHAP. XXX.

Containing a use of Exhortation pressing Believers to several Duties. p. 401.

DUTIES.

1 *To Thankfulness.* ibid.
2 *To keep up a high Valuation of Christ.* p. 407.
3 *Have*

3 *Have all your Expectations from Christ,* p. 411.
4 *Be contented with Christ alone.* p. 412.
5 *Take up your delight in him.* p. 413.
6 *Be not troubled at Wants, Losses, and Sufferings in this World.* p. 416.
7 *Live upon your Treasure.* p. 419.
8 *Improve your Interest in this Treasure, to the enriching your own Souls.* p. 421.
9 *Live up to your Treasure.* p. 430.
10. *Commend Christ to others.* p. 433.
11 *Get Christ to be a portion to your Children.* p. 434.
12 *Long to be with Christ.* p. 436.

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FINIS.

THE BEST TREASURE, Or, THE WAY to be Truly Rich.

BEING

A Diſcourſe on EPHES. 3. 8.

Wherein is opened and commended to Saints and Sinners the Perſonal and Purchaſed Riches of Chriſt, as the beſt Treaſure, to be purſu'd, and enſur'd by all that would be happy here and hereafter.

By *Bartholomew Aſhwood*, Late Miniſter of the Goſpel; Author of *The Heavenly Trade.*

Riches and Honour are with me, yea, durable Riches and Righteouſneſs. Prov. 8. 18.

For ye know the Grace of our Lord Jeſus Chriſt, that though he was Rich, yet for your ſakes he became Poor; that ye through his Poverty might be Rich. 2 Cor. 8. 9.

In Chriſto igitur ſitæ ſunt omnes noſtræ Divitiæ.
In Chriſto ſita ſpes noſtræ gloriæ. Daven.

LONDON,

Printed for *William Marſhal*, at the Bible in *Newgate-Street*, at the corner of *Ivy Lane*. 1681.

101. g. 145

BODLEIANA · BIBLIOTHECA

TO THE
READER.

THE *Wiſdom and Grace of God in Chriſt Jeſus, are frequently in the Scripture expreſſed by the name of Riches and Treaſures. Theſe it is the duty of Believers in all Ages, diligently to ſearch after, to enquire into and poſſeſs for themſelves. And it may be, more Diligence or with more Succeſs, as unto the doctrinal Revelation of them, hath not been uſed in this Enquiry in any Age, than in that wherein we live. But ſtill they continue* Unſearchable, *though not abſolutely as unto their Truth, Reality and Subſtance, or ſuch a poſſeſſion of them as may enrich us unto a Meetneſs for the Inheritance of the Saints in Light; but*

as

thou canſt, Chriſt's Eſtate is above thy deſires, *Pro.* 3. 15. O what a treaſure then is Chriſt! it fills every chink of the Believers deſires, with an overplus: 'Tis more than can be deſired.

Fifthly, 'Tis a pleaſant Eſtate, *Pſa.* 16. 6. *The lines are fallen to me in a pleaſant place, yea, I have a goodly herritage.* The *Chaldee* renders it in ſweetneſs, others delightful place: A great Eſtate if it be not well ſcituated, and lye not in a pleaſant place, is not half ſo contentful; but Chriſts Eſtate is well ſcituated; it hath all conſiderations and circumſtances that may make it deſirable. *Canaan*, that was a type of it, is call'd the pleaſant Land, *Jer.* 3. 19. 'Tis in the Original, the land of deſires: So the Believers portion that is prepared for him by Chriſt; 'tis a Land of deſires; an Inheritance of beauty and Glory: Chriſts Riches are very precious and pleaſant Riches, *Pro.* 24. 4. *And by knowledge ſhall the Chambers be filled with all precious and pleaſant Riches.* Rare, as the word imports; delighting Riches: The whole poſſeſſions of Chriſt are pleaſant, the way to it is pleaſant, *Pro.* 3. 17. The borders of Chriſts intereſt are made with pleaſant ſtones, *Iſa.* 54. 12. *And all thy borders of pleaſant ſtones.* The firſt fruits of Chriſt's harveſt is all pleaſure and delight, much more the lump; the maintenance he allows his Children here in the way is delighting, much more the Eſtate reſerved at the Journeys end. The Fruits that fall from this Tree of Life is ſweet to thoſe that ſit under its ſhaddow, *Cant.* 2. 3. how much more to them

that

that climb, and crop the pleaſant fruits thereof. *Their drink is pleaſant*, Pſal. 36. 8. *Thou ſhalt make them drink of the Rivers of thy pleaſures.* And at laſt he brings them to his Right Hand, where are pleaſures for evermore, *Pſal.* 16. 11.

Sixthly, It is a peaceful ſtate, not liable to conteſts and controverſies, as mens Eſtates oft-times are here: A man may have a great Eſtate, but it may be a litigious Eſtate: It may occaſion many Law Suits about it: But it is not ſo in Chriſt's Eſtate: 'Tis a peaceful Eſtate; no wars grow out of this Eſtate: Chriſts Countrey is called *Salem*: The Land of peace, *Pſa.* 76. 2. And he is *The King of Salem*; The King of peace, *Heb.* 7. 1. *His Kingdom is Righteouſneſs, and Peace, and Joy in the holy Ghoſt*, *Rom.* 14. 17. He is their peace, *Eph.* 2. 14. In him they ſhall have peace, *Joh.* 16. 33. His very Doctrine are words of peace, *Eph.* 2. 17. He came to guide our feet into the way of peace, *Luke* 1. 79. *He came and Preached Peace*: O what a bleſſed Eſtate hath Chriſt; what a lovely Lord is Chriſt: He bequeaths peace to his people: Peace I leave with you, my peace I give unto you, *Joh.* 14. 27. They have peace with God who Eſpouſe this Chriſt, *Rom.* 5. 1, Peace with Saints and Angels, *Col.* 1. 20. Peace with Conſcience too, *Phil.* 4. 7. *Heb.* 10. 22 The Fruits of the Spirit is Peace, *Gal.* 5. 22. His Riches have no ſorrow annexed with them.

7thly, It is a perpetual Eſtate: *An inheritance that fadeth not away, reſerved in Heaven*, 1 *Pet.* 1. 4. Chriſts Riches are durable Riches, aged Riches, ſtrong, ſolid, Richer: *Opes denſæ*, that is *multæ & firmæ*,

says *Mercer*, they are great, stable Riches, *Pro.* 8.18. *Riches and Honour are with me, yea durable Riches and Righteousness.* His Gold is not liable to rust. 'Tis said of the *Cedar*, worms will not breed in it; sure there's no worm in Christ's Treasure: O Souls, 'tis a lasting Estate: That neither time nor changes can wast nor weaken: All the Saints spending upon it to all Eternity, never detracts from it: Christs Treasures are like the deep waters, or like the bottomless Ocean, that cannot be exhausted; his treasure will last as long as God, the Soul, and Eternity lasts, which is for ever, for ever, for ever. Some men have out-liv'd their Leases and their Estates, and have seen an end of their Houses and Riches; but the Spouse of Christ can never out-live her jointure, it lasts to all Eternity.

Lastly, 'Tis a possest estate: Some may have great estates, but it is in reversion, they may look long for it, as some Heirs do all their days: But Christs Estate is all in his own hand, 'tis actually made over to him by the Father, and possession given him when he sate down at the Right hand of God, *Heb.* 1 3. He hath actually obtained this Inheritance with the Fruits of it, *Heb.* 1. 4. And is actually invested with this glory, *Heb.* 2. 7. This sinners is the Estate of that Beloved that is tendered to you in the Gospel for your choice; he is very wealthy, he hath a fair, free, sure, sutable, pleasant, peaceful, perpetual possession; an Estate you cannot spend or comprehend; an Inheritance you cannot lose or out-live: riches that will not cloy, nor clog you; a portion that cannot be out-vy'd or match'd:

Come

Come view the Rentals of his Lands, the Inventory of his Goods, and ſee what a rich match Chriſt is, there's none like him; where can you mend your penny-worths? all the world, no nor the Heaven of Heavens can yield you ſuch another bargain. *Job* 28. *ver.* 13. *&c. Man knoweth not the price thereof——— the gold and the Chryſtal cannot equal it, and the exchange of it ſhall not be for Jewels of fine gold, &c.* Then Jeſus Chriſt is worth a looking after if he be ſo rich as the Scripture reports him to be, and I preſume you queſtion not the truth of this teſtimony. O ſlight not this bargain which will make you happy to all Eternity; if wealth will pleaſe you, here's enough, what ſay you? Have you any objection againſt his eſtate? If not; what ſtick you at?

Secondly, Doſt thou diſlike his perſon? Then it argues thou knoweſt him not; for he is altogether Lovely, the chieſeſt of ten thouſands: The faireſt of the Children of Men: O come, behold the Lamb of God: Look upon this glorious Jehovah Chriſt: O ſee his Perſonal Excellency, and it will allure you, and invite you to come to him: he is the brightneſs of his Fathers Glory, and the expreſs image of his Fathers Perſon, *Heb.* 1. 3. Sinners look well upon him, view him from top to toe; there is no blemiſh in him: O he is the moſt exquiſite one, his perfections are enough to pleaſe you, his beauty ſufficient to allure you: See his excellent lineaments, the ſweet proportion of every part: O how lovely is Chriſt to the believing eye, in regard of his Perſon. Conſider his Natures, God Man ſweetly concentring in an intimate and Eternal

Union, perfect God, perfect Man in one perſon: O where can you eſpy ſuch an object! ſure he is a *Non-ſuch*; none like him in Heaven, none like him on Earth, in regard of his Perſonal Glory as Mediatour, God Man: look over his Characters that his friends have given him; See in that Book of *Cant. Chap.* 5. How the Spouſe diſplays him, and you will find him a beautiful Perſon, *ver.* 11. to the end, *His head is as the moſt fine gold*: His Wiſdom and Government is moſt pure, ſolid and excellent: *His locks are buſhy and black as a Raven*: Which notes not only his loveline ſs, but his ſtrength and vigour he hath his radical moyſture, his vital heat: He is ſtrong, his vigour abides with him; he hath ſtrength ſufficient for all his undertakings, and he is able to go through what he ſets his hand unto; he is ſtrong, vigorous, and ſpritely. *His eyes are as the eyes of doves by the Rivers of Waters, waſhed with Milk, and fitly ſet.* His ſight is quick, and perfect, his underſtanding is infinite: His Counſels are holy, and conſiſtent, all well ſet, his decrees, his purpoſes, all methodically ordered and fixed: His looks are gracious, his aſpects lovely, enamouring the eyes of them that behold him. O ſuch a lovely Chriſt is tendred to Sinners; O I know not how to ſet him forth to your capacities, he is a moſt taking object indeed. *His face is white and ruddy*: Emblems of Rich Beauty, captivating the eyes, and raviſhing the hearts of beholders: The purity of the divine nature, with the paſſions of the humane, and procurements of his Redemption, ſets him forth as infinitely amiable in the eyes of Believers. *His cheeks are as a bed of ſpices, as ſweet flowers*: His

grace

graces and choice diſcoveries of his Excellencies, doth wonderfully feed and delight the Souls of thoſe that have acquaintance and fellowſhip with him; his ſweet and lovely perfections diſcover'd to Believers are like a rich feaſt that ſtay with them: *His lips like Lillies dropping ſweet ſmelling Myrrhe*: The impartings of his wiſdom, the droppings of his Doctrine, his gracious words, his Holy Communications, are ſavoury and ſound, pure and incorruptible, they ſtrengthen the heart, and heal the Soul of thoſe that imbrace him: His Doctrine carries wonderful ſtrength to thoſe that are in weakneſs; how do the words of grace revive the fainting hearts of Believers; his wayes are ſtrength to the upright, like Myrrhe, they make the heart ſound. *His hands are as gold rings ſet with the Beryl*: His works and adminiſtrations in the World, are full of order, beauty, and excellency: All that he doth in *Sion* and out of *Sion*, is all holy; every providence that ſeems to us ſometimes to be unſeaſonable, is in infinte wiſdom diſplay'd by Jeſus Chriſt for the good of his people. *His belly is as bright Ivory overlaid with Saphires*: His tender Bowels, and boundleſs affections to his people, are wonderfully lovely and delighting; they are pure, firm, and fixed in their nature, and they are chearing, and enriching in their effects; O Chriſts love is not fleeting, 'tis firm as Ivory, ſet with gold, overlaid with Saphires. O how rich are his affections, what a Treaſure to thoſe that have him. *His legs are as Pillars of Marble, ſet upon ſockets of fine gold*. The gracious motions

and

and efficacious workings of his Spirit, are exceeding mighty and glorious; full of ſtrength: He hath power to bear up all thoſe that follow him: His legs are ſtrong, he can carry his Lambs that are committed to his arms; there's no burden too heavy for Chriſt, his loins are ſtrong, he can bear what is laid upon him; the weight of all the Saints on Earth is nothing to him: He can carry on all his intendments and intereſt in the World; his legs are as Marble, able to bear his Body; quick in motion: O what a lovely Chriſt is this diſplay'd in the Goſpel! *His countenance is as* Labanon, *excellent as the Cedars*: Thoſe diſcoveries the Lord Jeſus Chriſt makes of himſelf in his word, and works, are wonderful taking; exceeding enriching: Chriſt's word is fruitfullizing: O when he ſpeaks to the hearts of his Children, what a deal of vertue goes through his lips; Grace is poured out of his lips, Milk and hony is under his tongue: His appearances carries excellency, riches and glory with them, *His mouth is moſt ſweet, yea he is altogether lovely*: His diſcourſes, the openings of his mind is wonderful pleaſing: The word of Chriſt never cloys the ſpiritual part. Thus you ſee what a Perſon Jeſus Chriſt is: O Sinners conſider his beauty; O how lovely an object is he! what can you object againſt his Perſon, why you will not eſpouſe him?

Thirdly, Conſider his lovely diſpoſitions, O Sinners will you accept of him? He is of an excellent Spirit, of a very ſweet nature; full of grace and goodneſs: His ſweet diſpoſitions have been largely opened already, he is full of mercy and compaſſions,

compaſſions, meekneſs, gentleneſs, patience, long-ſuffering, ſlow to anger, ready to forgive, great in kindneſs, free and bountiful, of a generous Spirit; true and faithful: Sinners, you may truſt him with your ſecrets; you may venture your Souls upon him: He is harmleſs, and inoffenſive; he doth wrong to no man; his company is lovely and deſirable: His converſes are pleaſant and profitable: O what a perſon is Chriſt! O Sinners, never was ſuch a one offer'd you as Chriſt is; why will you not come unto him?

Fourthly, Conſider his quality and high dignity, he is no mean Perſon, but a mighty Potentate, 1 *Tim.* 6. 15. The ſole and only ſuperintendent of the whole World, the King of Kings, and Lord of Lords, *Rev.* 19. 16. *He hath on his veſture and on his thigh a name written, King of Kings and Lord of Lords*: He is not only a King, but *the* King, the only true Potentate from whom all others derive their glory, a King not only of Men, but of Saints; not only of Saints, but of Angels, of Thrones, Principalities and Powers: *Math.* 26. 53. And can command them down now he is in Heaven for the ſervice of his elect, *Heb* 1. 14. *Are they not all Miniſtring Spirits ſent forth to Miniſter for them who ſhall be heirs of Salvation.* O Sinners! ſhall this prevail with you to accept of him?

Fifthly, Take notice of his potency: He hath power as well as honour, *Math.* 28. 18. All things are put under his feet, *Heb.* 2. 8. All the Armies of Heaven and Earth are deliver'd over to him: He is Lord of Hoſts: He hath the

the Keys of Heaven, Death and Hell: *Rev.* 1. 18. Who then can lock out Chriſt, or exclude him from doing what he pleaſeth, ſeeing all things are at his beck? *He doth whatſoever pleaſeth him in Heaven and in Earth, in the Seas and in all deep places, Pſa.* 135. 6. He ſitteth in the Heavens, and laughs the Counſels of the Potentates to ſcorn; he makes no reckoning of their combinations, but derides their ambitious attempts againſt him, *Pſa.* 2. 4. He ſhall paſs thorow and over-flow, and break all their confederacies in pieces, *Iſa.* 8. 8, 9, 10. Let all the ſubtleties of Hell be woven together, to make a web to catch the intereſt of Chriſt in; it ſhall all be as a ſpiders web, that can ſoon be ſwept away. O admire the Kingdom of Chriſt; the glorious power of Chriſt; nothing is too hard for him: He hath an abſolute, unlimited and uncontroulable power: He is the ſupream over all perſons, and all things, in all places, Lands, and Countries: O what power hath he! not only *Authority*, but likewiſe *Might*, 2 *Chro.* 20. 6. *In his hand there is power and might, and none is able to withſtand him*: O Sinners come away to Chriſt, he can protect you and defend you from dangers.

Sixthly, Obſerve his wiſdom too: this is taking with ſome to have a head that hath intellectuals in him, and marry one that hath exquiſite parts and eminency of knowledge. Now all Treaſures of wiſdom are in him, *Col.* 3. 3. His judgments are unſearchable and paſt finding out, *Rom.* 11. 33. *His judgments*, his acts in the World, his Righteous deeds, and the way he takes to accompliſh

accompliſh his deſigns; O how wonderful deep are they! *The ſpirit of the Lord ſhall reſt upon him; the Spirit of wiſdom, and underſtanding, the Spirit of Counſel and might; the Spirit of knowledge and of the fear of the Lord, Iſa.* 11. 2. He is of quick underſtanding, full of judgment; called *The wonderful Counſellour, Iſa.* 9. 6. The only wiſe God, from whom all wiſdom is fetch'd, that fills Men and Angels; all the World do light their Candles at his Torch: He is the Sun that fills the whole Creation with beams: There's no ſearching of his underſtanding; he can bring to light the hidden things of darkneſs: 1 *Cor.* 4. 5. He hath eyes can reach where men cannot; he can reveal the deep things of God: 1 *Cor.* 2. 10. O Sinners, what an excellent one is Chriſt! O how worthy of your choice!

Seventhly, Weigh the glorious and bleſſed effects of your cloſing with the Lord Jeſus Chriſt: Sinners, the very day you marry Chriſt he will pay all your debts, and they are many; he will pardon all your ſins, blot out all your iniquities, remember them no more: He will free you from all your Bondages, deliver you from all your fears, ſecure you from all your dangers; if you will but eſpouſe him. O the very day you marry Chriſt he will wipe off all your ſhame, and remove your reproach: He will heal all your wounds and ſickneſſes, he will begin to heal them immediately; and never leave till he hath perfectly cured your Souls: He will ſtrip off all your filthy garments, and cloath you with broidered rayment; he will advance you to higheſt dignity; he will lift up your heads above your fellows:

He

He will make you Kings and Priests to God; he will set you in Heavenly places; he will seal your title to a Rich Joynture, he will make sure your interest to all the Treasures of Heaven: He will possesse you with grace, and assure you of glory: O sinners, is not this argument enough to win your Souls, and make you willing to accept of such a Majesty as Jesus Christ?

Eighthly, Sinners think upon the greatness of that love the Lord Jesus Christ bears you: He hath good-will towards Men, towards sinners, as sinners, whiles in their blood; he hath a love of pity for you: 'Tis true till you close with Christ he can have no love of acquiescense in you; but he hath a love of good-will to your Souls, he hath so much love for you, as hath made him willing to shed his blood for you; his love brought him down from the Fathers Glory, made him willing to drink the dregs of a cup of wrath for you; the love of Christ to Sinners, hath set up a standing Ministery in the World, sent forth multitudes to publish glad tidings: O Sinners, did you but believe this, how attractive would it be upon your hearts, to draw you to Christ. But if none of these arguments will prevail, let me adde one consideration more.

Lastly, The effects of your refusing Jesus Christ will be dreadful: if you will not accept of this proposal; O think what a terrible answer Christ will send you: Such shall not taste of his Supper, *Luke* 14. 24. Not a crumb that fall from this Rich Table of Salvation-chear shall fall to the share of that wretched sinner. If you will not have his Person you shall not have his purchase:

chaſe: He hath ſworn in his wrath theſe ſhall never enter into his Reſt, *Heb.* 3. 11. O ſinner! were there no other Hell but the loſs of Heaven, it were enough to break thy heart in pieces: O think upon the ſad Iſſue of thy final unbelief: When thy ſins get over thy head, and thy guilt follows thee at thy heels; When Death and Hell ſhall be at thy back, and then to call and cry, and knock at the door of mercy and not be heard; O what a doleful thing will this be! When armies of devils are round about thee, ready to ſnatch thy Soul into everlaſting burnings, and none to relieve thee; O fearful will the caſe of thy Soul be! When thou ſhalt cry; O for mercies ſake, Help Lord; I am going to Hell, for mercies ſake help; and then for the Ear of God to be deaf, and thou not have one good word, and the door be ſhut againſt thee; O what a dolefull caſe will this be! for tender mercy to ceaſe; is miſerable: But for mercy to become cruel to you; O fearful caſe indeed! when tender Bowels ſhall become Braſs and Iron, and there ſhall be no ſounding at all in it towards thy Soul: O ſinner if thou wilt not accept of this Chriſt, he will laugh at thy Calamity, and mock when thy Fear cometh, *Pro.* 1. 26. That's terrible; when God ſhall not only ceaſe to pity, but deride thy miſery: Be aſſur'd, Soul, as quiet as now thou art, a day of Calamity will come; there will come a time of Fears for thy poor Soul, and then will mercy it ſelf be turn'd into wrath, and laugh at thy Calamity; yet further (ſinner) if thou wilt not accept of Chriſt; then will incenſed fury ſend forth its army of deſtroyers, and ruine, and cut off thy Soul for ever, *Mat.*

22.

21. 7. Then shalt thou be punished with everlasting destruction from the presence of God, and from the glory of his Power, 2 *Thes.* 1.8,9. Then shall vengeance glut it self upon thy Soul, and seize upon thee in flaming Fire: O 'tis a dreadful thing to lye at the mercy of vengeance: O what will not enraged fury do to its adversaries, when it hath them at its power? But what will divine vengeance do? O sinner, when God shall arraign thee at the Bar of Judgment for kicking at the Bowels of mercy; for Crowning the head of Christ with thorns, and trampling his blood under feet; what wilt thou do then? (O canst thou read this and not shake) when thou shalt see Devils round about thee, and flaming vengeance take hold of thee: But thus it will be. Then they that would not let Christ reign over them; shall feel Devils rending of them: Then they that fled from the Arms of mercy, shall fall into the Jaws of fury: Then they that shut their ears against the fervent wooings of Christ shall open their hearts to the fiery wrath of Christ: Then they that would not get into the bosom of Christ; shall lodge in the burnings of Hell: Then the Furnace of Hell shall be heated seven times hotter for those whose hearts freezed under the warm beams of Christ's Love: Oh dreadful will thy state be, Sinner, if thou refuse Christ.

Well sinner, take the Counsel given thee: kiss the Son lest he be angry; turn in, turn in hither; reach out thy arms, come away to Christ; say Lord Jesus, I am willingly thine. Sinners are you perswaded? what answer shall we return to this Lord of Glory? Will you be his? Will you accept

of

of this grace tendered to you, before it breathe its laſt to you.

CHAP. XXVI.

Objections anſwered. Counſels how to come to Chriſt.

I ſhall now endeavour to anſwer thoſe Objections which are made by doubting Souls, againſt their coming to Chriſt.

1. Objection. Says a Soul: *But will this bleſſed Potentate, this glorious King of Kings, ſtoop ſo low as to look upon ſuch an obſcure Creature, ſuch a worthleſs worm as I am? Alas! I am too mean to unlooſe the latchet of his ſhooes: I am too unworthy to be the meaneſt Servant in his Houſe: To be a dog to his Flock: And will he caſt his skirt over me? O do not flatter me into ſuch vain hopes, and fond dreams, that ſuch a King of Glory will look upon me: I am too low for one aſpect of his Eye.*

Anſw. Abundant Teſtimony hath this Lord given of his condeſcending heart to ſinners: Doſt thou think thou art too low for ſuch a Majeſty? When he left his Fathers Kingdom, and came down from his Eternal Glory with the Father, he gave abundant proof of the humility of his heart: when he did eſpouſe thy nature,

(sinner) to himself; and took upon him the form of a Servant; he shewed his humble heart, that he was far from contemning sinners: He was the true *Jacob*, who served a far harder bondage for thy Soul, than ever *Jacob* did for his *Rachel*; this shews his humility: His chooſing such mean persons, such notorious sinners for his companions, in neareſt Union and Communi- with himself; *Matthew* the Publican, *Paul* the Blaſphemer: Poor Fiſhermen of no regard upon Earth: Theſe did Chriſt perſonally chuſe for his neareſt Converſes; this shews his condeſcenſion: And 'tis not thy low ſtate (ſinner) can diſcourage Chriſt, if thy heart be really willing: His preaching the Goſpel to the poor, and calling the baſe things of this world, and things that are not, shews his lowly mind. And his humility hath been abundantly prov'd already: He will dwell with the Lowly, *Iſa.* 57. 15.

2. Object. *But I have no portion for Chriſt: I am exceeding poor and beggarly; I have no Righteouſneſs, no Grace, no good things dwell in me: I can bring nothing to glorifie him; I have no ability at all to ſerve him; I cannot pray or do any thing that is good, and will Chriſt accept of me?*

Anſ. Chriſts deſign in theſe Goſpel tenders of himself to ſinners, is not to get, but to give Riches: He wants no treaſures for himſelf, but he rather wants objects to give them to: He wants no goods, but (like the Rich man in the Goſpel)

Goſpel) he wants room to beſtow his goods: He is willing to impart his treaſure to ſinners, 2 *Cor.* 8. 9. Of all perſons in the world he is ſure to hear the deſires of the poor. The rich ſhall be ſent empty away: but the poor that wait on him ſhall be heard, *Pſa.* 69. 33. Art thou a poor Soul in thy own eyes? The Lord hath ſpecial regard for ſuch: Theſe are the perſons he invites to him that have no money, no price, *Iſa.* 55. 1. *The poor have the Goſpel preached to them*, *Math.* 11. 5. Therefore ſinners 'tis not thy poverty can break the match, nor hinder thy reception of Jeſus Chriſt, if thy heart be willing.

3. Object. *But I am a deformed loveleſs Creature, I have no beauty at all in me; I am black with ſin, full of all uncleanneſs, and abominations, polluted in my blood, wallowing in my Mire and Vomit, ſcarce ſuch a nauſeous Object as I in all the world. O what a filthy heart, O what an unclean Soul, O what vile affections have I! and will this holy one caſt a glance of Love on ſuch a Creature as I? I dare not think he will endure the ſight of me; therefore I am afraid to look to him.*

Anſw. Believing ſinners, though black in their own eye, yet are comely in Chriſt's Eye, *Cant.* 1. 5. Faith puts an amiableneſs on the believing ſinner in Chriſts account: This is one of thoſe eyes that raviſhes his heart, *Cant.* 4. 9. He looks upon them as lovely that come to him, though unlovely in themſelves: Affections ſpi

no deformity in the beloved object. Christs love is so great to fallen man, as that nothing appears unlovely in him, but an unwillingness to be his: He sees no iniquity in *Jacob*, though there be a great deal. The halt, blind, lame, impotent are no amorous Objects; yet these Christ invites to his feast, *Luk.* 14. 21. Others are not worthy, says Christ, but bring these, they are companie for me, if they will but come. 2. Let not thy deformity, and the sense of thy unworthiness keep thee from Christ, because he hath beauty enough for himself, and thee. He hath comeliness enough to cover thy nakedness: 'tis but for some of his beams to reflect on thy Soul, and thou wilt be altogether glorious; thy perfection lies in his, and not thy own comeliness: Christ can soon fill thee with amiableness: see, in *Ezek.* 16. what a change Grace makes upon deformed sinners: The beautie of sinners is Christs beautie put upon them, and Christs Holiness imparted to them, and there's enough of it for thee. 3. Know, that Christs blood is cleansing blood, it doth not only cover spots and deformities, but it takes away filthiness; if thou come to him, the blood of Christ cleanseth from all sin, 1 *Joh.* 1. 7.

4. Object. *But I am a great sinner, none like me, therefore I cannot think the Lord Jesus will pass them by; or have thoughts of favour for me.*

Ans. So was *Davids*, and yet found pardon, *Psa.* 25. 11. for thy name sake, O Lord, pardon

don mine iniquities for they are great. *Manaſſeh*'s ſins were notorious, and yet upon his Repentance found favour with God, 2 *Chro.* 33. 3, 4, 5, 6. He reared up Altars for *Baalim*, worſhipped all the hoſt of Heaven, and ſerved them; he built Altars in the Houſe of the Lord, and cauſed his Children to paſs through the fire in the Valley of the Son of *Hinnom*. He alſo obſerved times, and uſed Inchantments, and Witchcrafts, and dealt with familiar Spirits, and with wizards, and when God ſpake to him he would not hearken, *ver.* 10. O abominable ſins! One would think here was a man ripe for Hell; yet upon his ſupplication, when he was in affliction, God heard him, and pardon'd him, *ver.* 12, 13. *Paul* was a flagitious ſinner, in his own eyes the greateſt that ever was, 1 *Tim.* 1. 15. A Blaſphemer, a perſecutor, injurious, but obtained mercy, *ver.* 13. Therefore 'tis not the greatneſs of thy ſin can ſtand in the way of thy mercy, if thou come over to Chriſt with all thy heart.

5. Object. *But I have been an old ſinner; I have been rooted in ſin, and liv'd in ſin all my days; I have been a continual provocation to the Lord, for many years; through my whole Life ſin hath touch'd ſin, and I cannot think Chriſt hath thoughts of Love for me.*

Anſw. So did the Thief upon the Croſs, he ſinn'd to the laſt hour of his Life, and yet obtained mercy, *Luke* 23. 40, 41, 42, 43. So did ſome of thoſe that were called in at the Eleventh hour, yet embracing the call, obtained mercy,

Math. 20. 9, 12. it was not the length of their ſinning time excluded the Efficacie of Salvation-mercy, when they did come in at the call of it. I mention not this for a Pillow to ſecure ſinners, but for a Cordial for deſponding Souls: Now the Goſpel calls thee, nner; if thou come in this hour, and embrace the calls of mercy; 'tis not the length of thy ſinning time, will make void the Grace of God.

6. Object. But ſaies the Soul: *I have ſleighted many calls already: I have quenched many motions of the Spirit: I have deſpiſed the firſt call: and may I have hopes to go to Chriſt? Will he receive me?*

Anſw. So did *Manaſſeh*, he did reject many calls; God did ſpeak to him, but he would not hearken; and after his rejection of the firſt call, yet mercie found him: The *Jews* in the wilderneſs rejected many calls of God; yet the Lord ſaid, while 'tis called to day, harden not your hearts, *Heb.* 3. 7, 8. Though thou haſt been guiltie of deſpiſing many calls, this is matter for thy humbling, but not for thy deſpair.

7. Object. *But I am never the better for all the means and mercy I have enjoyed: though I had deſpiſed the firſt calls of mercy, yet if I had been the better for after tenders of grace, there were ſome hope: But I am ſtill the ſame notwithſtanding all the Sermons I hear, and precious overtures of Salvation; my heart is hard, and dead under all.*

Anſw.

Answ. So it was with the Impotent man a great while, he was diseased thirty and eight years. *Joh.* 5. 5. He lay at the Pool's side near the means of cure, but never the better, *ver.* 6. 7. And so continued till Christs time came to cure him. So Israel were barren and unfruitful, till the Lord became a dew to them. *Hos.* 14. 5. Therefore this is no discouragement; if thou believe and come to Christ, God will be a dew to thee, and thou shalt quickly find a change.

8. Object. But saith one: *I am not only never the better for all the means of grace, but I am worse than I was before; when I was under first awakenings, my heart was more tender; but now my heart seems to be more brawny and hard; I find more unbelief than ever, more indisposition to go to Christ: I am worse than I was.*

Answ. So was *Sarah* too, as to the receiving the promised mercy, more and more indisposed, she complaines of the deadness of her womb; she was past age to be the Mother of Children, till the time of life came, then *Sarah's* growing indisposition becomes no impediment at all to the fulfilling of the promise. So was *Israel*, they began to say for their part, their hope was cut off, and God had forsaken them, when mercy was neerest to them: So the woman that had a bloody issue twelve years, and had spent all that she had on Physitians, yet was nothing bettered, but rather grew worse, till Christ came and healed her, *Mark* 5. 25, 26. Persons are usually worst in their own eyes when mercy is neerest their doors.

Again, Thy not comming to Christ is the cause of thy decaies and hardnings; 'tis thy unbelief that deadens thy heart, and withers thy Soul, Christ doth withdraw his influence from such, and refuseth to do any mighty works in them because of unbelief. O then Soul, come away to Christ, and this is the way to cure thee.

9. Object. But saies the Soul: *Christ seems to take no notice of me, I call but he heareth me not, I come to Ordinances, but I cannot see him, nay he seems to be angry with me; every thing goes against me, his word speaks bitter things to me; methinks there's never a threatning but belongs to me; I am the Hypocrite and unclean person, that God strikes at in every Sermon, and his rod lies heavy on me too, and in the way of his providence he writes bitter things against me.*

Answ. Soul, is this thy case, doth Christ take no notice of thee? It is because thou takest so little of him, when he unveils his beauty; thou dost not believe in him, when he makes a promise to thy Soul: When he sends words of Counsel, thou dost not obey him. He hath called, and thou hast not answered, and therefore when thou callest he doth not answer, *Zach.* 7. 13. Yet at such a time what follows; doth God make an end of such sinners? No, see *Chap.* 8. 2, 3. O Soul, if the Lord Jesus Christ seems to take no notice of thee, but to frown upon thee, it is to frown thee from thy unbelief; it is but to make thee sensible of thy slighting him: If thou wilt this day accept of the Lord Jesus Christ; his frowns

frowns will ſoon paſs away, as a dark Cloud doth when the Sun ſhines; he will remember thy Iniquities no more.

10. Object. But may ſome Soul ſay: *I would fain come to Chriſt, but I cannot; I like the terms well, but O my unbelieving heart! O my impenitent hard heart! I cannot ſenſe Salvation-kindneſs.*

Anſw. O Soul! The afflicting ſenſe of thy unbelief, is a hopeful ſign of thy faith: If thou doſt ſee thy unbelieving heart; ſo as to be burdened under it, and be weary of it, the Lord reckons it for the beginnings of faith, *Mark* 9. 24. This is the method of Salvation-Grace in begetting faith, to convince thee of its impotency to believe, *Joh.* 16. 9. Soul, is this thy wearineſs; that thou canſt not come to Chriſt? Wouldſt thou have a wider heart for him? Thou art the Soul he waits for that mourneſt over thy unbelief, *Mark* 9. 24.

But there's one thing more may be as a diſcouragement to ſome Souls.

11. Object. *O ſaies the Soul, I fear the time is paſt, and that God will be gracious no more; I have had a day of grace, but that is gone: The Angel came troubling the Waters, but I would not ſtep in: I have had the dawnings of mercy, but I reſiſted: I fear I have outſtood my Market: That I have outſtrived the Spirit ſo long, that he will ſtrive no more: And this bows me down, that I am afraid to look up.*

Anſw.

Anſw. Sinner, if this be thy caſe, know that thy fears of loſing the day of grace, is a ſign it is not loſt: The greateſt ſymptome of departing grace is ſecurity, and falſe peace, 1 *Theſ.* 5. 3. So it was with the people before the flood: *Noah* threatned judgments, but they dreamt of peace, *Math.* 24. 37. &c. Security uſher'd in the departure of grace from them: But while the Spirit of grace ſtrives with thy Soul, the day of grace is not paſt from thee. Doth God call upon thee now, and plead with thy heart? And doſt thou find ſome movings, and turnings of thy Bowels in thee crying out, O that there might be mercy for me; that this day of grace may not be paſt? If ſo, then ſure the Spirit ſtrives yet with thy Soul: Therefore, Soul, if now thou wilt cloſe with Chriſt, none of theſe pleas can debar thy cloſing with him.

Well Sinners, conſider the Lord Jeſus Chriſt invites you to come to him, once more he demands your anſwer: what ſay you, will you be his or no? Do your hearts accept of him? Do you like his propoſals? will you heartily conſent to be his, upon all his terms? If ſo, I ſhall lay down ſome Counſels to direct you in your right comming to Chriſt.

Firſt, Sinner, if thou will come to Chriſt, thou muſt come as a poor needy, empty, undone, Sinner, ſtript of all beauty, as having nothing at all that may deſerve his favour: *'Tis the poor have the Goſpel Preached to them. Math.* 11. 5. It ſignifies ſuch as are brought to great neceſſities, and extremities; So *Beza* renders it: *Such as are brought very low*: Therefore ſome derive it from a word that ſignifies, *falling down at the*

rich

rich Mens feet: As ſome beggers will. *Ferus* interprets it, the poor in Spirit, that acknowledge themſelves mean, and are low in their own eyes. So *Calvin* takes it, for them that are oppreſſed with the ſenſe of their own wants, ſuch as feel their pinching neceſſities; that lye down overwhelm'd with the apprehenſion of their emptineſs: The Treaſures of the Goſpel are deſign'd to ſuch Perſons that are poor and afflicted in their own Spirits. There's no greater obſtacle in this Match betwen Chriſt and ſinners, than a ſenſe of ſelf worthyneſs: This keeps many from ſeeing the beauty of Chriſt; their own Righteouſneſs hangs in their eye; they are too heavy laden with their own thick clay, I mean the ſenſe of their own worthyneſs, to be looking up to Jeſus, and lifted up to him: Sinners may be too rich for Chriſt in their own opinion, but never too poor; hence the Lord Jeſus Chriſt tells us, he came not to call the Righteous, but ſinners to Repentance, *Math.* 9. 13. Not them that Judge themſelves Righteous, but them that feel themſelvs ſinners: The Rich he ſends empty away, thoſe that are Rich in their own thoughts, when the poor and hungry are fill'd with good things: Men chuſe empty veſſels to put their liquors in; and low rooms to cellar their wines, ſo doth Jeſus Chriſt chuſe empty Souls for his good things: He chooſeth the Low plains for his walks, when the high towring Mountains are rejected: The high, and lofty One comes to dwell in the low and contrite Spirit, *Iſa.* 57. 15. Sinner, thou muſt ſtrip thy ſelf of thy own Ornaments, if thou intend

intend to put on Jeſus Chriſt: Thou muſt throw down thy Crown at his feet; if thou thinkeſt to wear his Crown on thy head: O Soul! thou muſt come as a poor wretch to Chriſt; with thy empty ſack, as *Jacobs* Sons did to *Egypt* to buy corn, and then thou ſhalt have Treaſure too: Thou muſt ſee thy ſelf an undone ſinner; thou muſt come (with *Lazarus*) and throw thy ſelf down at this Rich Kings Door; if ever thou wilt be fed with his Crumbs; nay rather feaſted with his Dainties.

Secondly, Thou muſt come to Chriſt as to a full and ſufficient treaſure, able to ſave and ſatisfie thee; to pay off thy debts, and enrich thy Soul for ever, *Heb.* 7. 25. Able to ſupply all thy wants and fill all thy emptineſs, *Phil.* 4. 19. We have ſhewn already that his treaſures are bottomleſs, boundleſs, unfathomable, unexhauſtible, never to be waſted or ſpent: O Soul come to Chriſt as ſuch a one: Meaſure not Chriſt's gold by thy buſhel; nor his plenty by thy poverty: think not thy debts too great for Chriſt to pay, becauſe thou knoweſt not where to get mony of thy own: Think not thy ſtraits too many for him to relieve: He hath enough for thy Soul to live upon both here and to all Eternity; O Sinner believe this, and come to him as ſuch a one; ſuppoſe not the Fountain is empty, becauſe thy Ciſterns are dry: *His Righteouſneſs is like the great Mountains, Pſa.* 36. 6. It is in the Hebrew, *The Mountains of God*: And his grace is without meaſure, *Joh.* 3. 34. Therefore thou muſt look to him as having a ſufficient fulneſs for thy Soul.

Thirdly,

Thirdly, Thou muſt look to Chriſt with expectation, as the poor Cripple did to *Peter* and *John*, *Acts.* 3. 5. Now ſhall a poor Creature expect to receive ſome needful ſutable good from a fellow Creature; and will not thou expect ſome mercy from the Lord Jeſus Chriſt, thy Creator, and Redeemer? O ſinner come with expectations to Chriſt; believe that he is as willing as able to enrich all that come to him: He hath paſt his word for it. *He that cometh to me I will in no wiſe caſt out. Joh.* 6. 37. He that believeth on him ſhall not periſh, *Joh.* 3. 16. The weary Soul that comes yea creeps to him, ſhall have reſt, *Math.* 11. 28. The thirſty Soul ſhall be ſatisfied, *Joh.* 7. 37. He goes up and down in the Miniſtery of the Goſpel, ſeeking to ſave that which is loſt, *Luke* 19. 10. And he is angry with them that will not come to him, *Joh.* 5. 40. O ſinner, do not take up hard thoughts of Chriſt: Such ſuſpitious thoughts of Chriſt is ſome of the Devils ſeed that he doth ſow in broken ground. When Chriſt comes to break ſinners hearts and make them ſenſible of their undoneneſs, then the Devil caſts in theſe tares, and raiſes up ill thoughts of Chriſt; It was this did ſo enervate the diligence of the unprofitable ſervant; ſome undue thoughts he took up of his Lords bounty: *I knew* (ſaies he) *thou wert an hard, and auſtere Man:* Hence he puts up his Talent in a Napkin, and his hand in his boſom, *Math.* 25. 24, 25. Jealouſies of Chriſts good-will to ſinners are very deſtructive to Salvation-work: The Devil hath hindred many a Soul from coming to Chriſt, by caſting this block in his way. O then come with expectations; at leaſt come to Chriſt, with

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as great hopes as the *Lepers* came to the Tents of the *Assyrians* who were Enemies; come to Christ the friend of Sinners. 2 *Kings* 7. 4. They adventured with some hopes; we may live, and we can but dye; they may kill us, and they may save us alive: But thy case is not so, if thou come and adventure on Christ, thou mayest be sure, he will not kill thee: O look to Jesus then with some hopes; say, who can tell but my Soul may live.

Fourthly, Close first with Jesus Christ himself, and afterwards with his Treasure: I confess usually something from Christ draws the Sinner's first respects to him: The savor of his oyntments, some love-tokens, kindnesses, apprehension of necessity; sense of undoneness may conduce to get the first glances of Sinners towards Christ; But though these allure to Christ, yet the first thing the Espoused Soul must eye in his Match with Christ, is Christ himself; though these things draw the Soul, yet they do not center the Affections: Christ's kindnesses are design'd as motives to beget an esteem of himself in sinners hearts: The kuowledge of what Jesus Christ hath for sinners, an intimation of pardon, peace and Salvation for all that come to him, may be the Prodromus or fore-runner of Christs Person to sinners view; but when they come to see him, they must first pitch upon himself; and till they come to this they cannot have a due and orderly close with Christ: In all right and regular Matches, the Person must be first regarded, then the Portion: A Soul is not fit to match with Christ, till he comes

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to ſee infinitely more worth in him, then in all his gifts, and favours: It was the excellency of Chriſt himſelf that drew *Pauls* higheſt regards to him, with reſpect to relation; *Phil.* 3. 8. *The excellency of the knowledge of Chriſt Jeſus my Lord*: *Paul* ſets that fore-moſt; And then to be made conformable to his Death, and Reſurrection. The Spouſe was more taken with Chriſt's Perſon then with his Gifts: *Cant.* 1. 2, 3. Firſt himſelf was lovely, then his fruits. *Cant.* 2. 3. *David* counts nothing in Heaven, or Earth like to God in Chriſt. *Pſa.* 73. 25. 'Tis ſordid love, and too unworthy of a conjugal State, that values the Portion more then the Perſon; that Soul is too unworthy of Chriſt, who values any thing more then him: *Math.* 10. 37 It muſt be Chriſt himſelf, muſt ſit in the upermoſt ſeat in thy Soul: 'Tis a ſaying of *Calvin*, *Tis an unworthy thing not to perfer one Chriſt above all*: Thoſe Matches never prove comfortable where the Eſtate is eyed more then the Perſon, hence conjugal love is broken, when the eſtate is gone; but where true conjugal love is, it is ſetled upon the Perſon: Love that is ſet upon ſome Gifts of Chriſt, more then Chriſt himſelf, when theſe are ſuſpended, the others will decay; but love placed upon his Perſon will laſt: Hence 'tis many do ſo eaſily leave Chriſt, when it comes to parting with other things, becauſe their love was ſet more upon theſe things then Chriſt himſelf: O Soul be ſure 'tis Chriſt himſelf thou doſt chuſe, and not another; O be not guilty of that miſtake as *Jacob* was, to take *Leah* inſtead of *Rachel*: Be ſure it be not a falſe *Idea* of

Chriſt

Christ in thy thoughts, but that it be a real Christ thou takest; and then thou wilt never look for another: Be sure give Christ the preheminence: The Father hath given him the preheminence, and wilt not thou? *Phil.* 2. 9. *Col.* 1. 18. *Col.* 2. 9. If Christ must take the best place in Heaven, he hath reason to take the first place in thy heart.

Fifthly, If thou wouldest come to Christ aright, then bring thy all with thee to him; and make a free and full surrender of thy self, and thy all to him: When God would have *Israel* out of *Egypt*, they must not leave a hoof behind, *Exod.* 10. 26. 2 *Cor.* 8. 5. *They first gave their own selves to the Lord*: Be sure make over thy self first to Christ, and then all thy interests, and Capacities: Come and subscribe to Christ, *Isa.* 44. 5. *One shall say I am the Lords, and another shall call himself by the name of* Jacob, *and another shall subscribe with his hand unto the Lord. Calvin* hath a saying upon this: *A Person* (saies he) *can never have true faith in Christ, till he comes to make this testification and confession of him*: In the espousing betwixt Christ and the Soul, there is a mutual resignation of each to other with all they have. Christ gives his Person and Purchase to Believers, and the sincere Soul gives back himself and all to Christ: To detain the least part from Christ is abominable fraud, and lying against the Holy Ghost, *Acts* 5. 3. If thou accountest any one thing too good for Christ; He accounts all his too good for thee.

Lastly, Be sure your acceptance of Christ be considerate and sincere, sit down first and count the cost, *Luk.* 14. 28. Thou must be no more

more thy own; thou must take up thy Yoke and his Yoke: Thy cross and his Cross: Thou must denie thy self and follow him: Weighty things are not to be undertaken rashly, *Diu deliberandum* was an ancient Motto. Hasty matches seldom prove well: O Soul, be not rash in thy taking Christ. The Lord Jesus Christ Espouseth his in Judgment as well as in Faithfulness, *Hos.* 2. 19, 20. inconsiderate bargains are oft-times broken or repented of, You will never espouse Christ in Faithfulness, till you espouse him in Judgment: Weigh all things, consider Marriage Articles, what they are, and whether you are willing to perform them, *Math.* 16. 24. O Soul try, can thy heart consent to this? O the falseness of Souls pretended match to Christ hath undone many! You must take whole Christ with the whole heart, or else you will never match aright with Christ, You must chuse him never to chuse again. You must make him your only choice, and let all your other choosings be by him: *Thou shalt choose our inheritance for us*; *Psa.* 47. 4. Say then, I will only chuse him; I will chuse his Person, his Laws, his Honour and Glory; but Christ shall chuse all for me; Let Christ chuse my place, and condition, high or low: Let Christ dispose of me, where, and how he will in the World, I will dispose of Christ in my heart.

So much of this Fourth Inference. That Jesus Christ is worth a looking after.

CHAP. XXVII.

Shewing the folly of such as pursue earthly things, with neglect of Christ, considering the Nature of those things; the Terms on which they are to be enjoyed; The casualty that attends them: The guilt such contract.

IF there be such great and glorious treasures of Christ tendered to sinners in the Gospel: Then see the folly of those that pursue earthly treasures with a neglect of Christ: For Souls to turn their backs on Christ, and court the World, and perishing things: O folly indeed! I shall give four Reasons to convince such persons of folly.

The 1. *Taken from the things themselves they pursue with neglect of Christ.*

2. *The different terms on which Christ and these are to be enjoyed.*

3. *The casualty that attends Souls attempts after Earthly things.*

4. *The guilt that such contract, who pursue Earthly treasures more than Christ.*

First, 'Tis folly, yea madness to pursue Earthly things and neglect Christ because the things themselves they chuse cannot be compar'd with Christ; which will appear in several particulars.

First, They are uncertain Riches; There's no

no dependance upon them, 1 *Tim.* 6. 17. *Nor truſt in uncertain Riches,* πλούτου ἀδηλότητι. Riches that are not declared, and manifeſted, to be ſure and certain, for a dependance; They are not a ſure bottom for Souls to build ſo much hope and delight upon; when it comes to a pinch indeed; then it appears they are vain, and will not profit in the day of wrath. Like a broken Staff, when you lean upon it, then it breaks: So the Riches of this world, when Souls put ſome ſtreſs upon them, then they fail: They are uncertain; ſometimes you enjoy them, and anon they are removed, *Pro.* 23. 5. *Wilt thou ſet thine Eyes upon that which is not, for riches certainly make themſelves wings, they flye away as an Eagle towards Heaven.* They come ſlowlie, but get off ſwiftlie; when they come to men, they have leaden feet, and when they leave them, Eagles Wings: To day they flouriſh like the graſs, and to morrow burn like an Oven: A man hath a beautiful houſe to day, and to morrow an heap of Aſhes: O moſt uncertain Riches! All the world runs in changes; *To day* (ſays one) *they are for the Boſom, and to morrow for the Beſom:* To day men take them into their boſoms, to morrow vengeance ſweeps them away.

Secondly, They are empty things, they cannot ſatisfie the Soul that feeds upon them: The world is not filling meat to an immortal Soul; let a perſon feed never ſo heartily, yet he is hungry: The whole world cannot fill one heart; *Alexander* wept, that there were no more worlds to conquer: Nature puts bounds to the Sea; and all Earthly beings have their end, *Pſa.* 119. 96.

but ſin hath made carnal deſires boundleſs: It is with earthly minded men, as *Solomon* ſays it is with the Grave, and barren womb, and the fire that ſay it is not enough, *Pro.* 30. 15, 16. *Wherefore* (ſays the Prophet) *do you ſpend your money for that which is not Bread, and your labour for that which ſatisfieth not, Iſa.* 55. 2. One calls the whole *Turkiſh* Empire but a bone that is thrown to dogs: very dry meat; ſo are all the things of this world: Riches are like meat in a dream: An hungry man thinks he feeds, when he dreams but when he awakes he is emptie. Riches feed nothing but the Eye; hence Covetousneſs is call'd the luſts of the Eye, 1 *Joh.* 2. 16. O'tis a vanity indeed to look after that which you can put in to your Eye! it will not feed your affections, it will not ſatiate the *Soul*, it will not quiet the Conſcience: O that *men* ſhould adventure their all for that which will not ſatisfie!

Thirdly, They are fading things in their Nature: not only uncertain, and liable to remove in the event, but they are dying in their Nature; Corruptible riches: Your Houſes, Lands, whatever your greedy Eye covets, are but rotten things: Your Garments are liable to the Moth, and your Gold and Silver Subject to Ruſt, *Jam.* 5. 2, 3. Ah poor treaſure indeed! Which ruſt and Moth conſume, reſt that ſtrengthens other Creatures eats out theſe; Houſes, Lands, Gold and Jewels, are ſubject to wearing away, *Tempus teret omnia*: Time will wear them out: Hence Chriſt adviſes his Diſciples to provide bags which wax not old, a treaſure in Heaven, which faileth not, *Luk.* 12. 33. Implying that all the treaſures of this world are not ſo: If men lay them up in bags, the bags will wax old, and time

time will rot them; Thieves can approach to theſe treaſures, and Moth, and Ruſt can eat them out: 'Tis a pretty ſimile one hath of it, who compares the Riches of the world to hail-ſtones, that when they fall upon a tyl'd Houſe, make a rattling noiſe for the preſent, but by and by ſlide down, and melt away to nothing.

Fourthly, The treaſures of this world are enſlaving treaſures; they bring their owners into bondage: as one ſays; *Ducendo vincimur, vincendo ducimur*: *By their cunning allurements they overcome us, and overcoming us, they lead us Captive*: They firſt allure the heart, and then enthrall the heart: They bring men into the worſt bondage of any, for they bring them into a willing bondage Earthly men are not only led Captive by the world at Satans will, but are enſlaved by their own will; they conſent to be bound: Earthly men do with *Eſau*, ſwap a bargain for the things of the world; they conſent to let go their birthright for a meſs of pottage; they give up their birthright to their Inferiours, and conſent to become a ſlave to their own Servants: That word of the Wiſeman is never more true, *Eccl.* 10. 7. then when men are led Captive by the love of this world: *I have ſeen Servants upon Horſes, and Princes walking as Servants upon the Earth.* Never did *Iſrael* do greater drudgery in *Egypt*, then Carnal, Earthly men do to the world: It makes them riſe early, ſit up late, and eat the bread of ſorrows, and all for a few ſhaddows, *Pſ.* 127. 2. *Earthly men*, (ſays one) *are like Beaſts that are ſet to draw in the Devils Teams, who draw ſin with Cart-ropes, and Iniquity with Cords of Vanity: Iſa.* 5. 18. *Peccata facile veniunt, ſed fortiter ligant.*

Fifthly, The riches of this world are enſnaring too. 1 *Tim.* 6. 9. *They that will be rich fall into Temptations and Snares*: The word παγίδα ſignifies ſuch ſnares as perſons uſe to take Birds and Beaſts with, and πηγνύμι to faſten down to the ground as nets are that take beaſts; So Earthlyminded men the Devil ſtakes them down to the ground: They are held faſt in the cords of their own iniquity, *Pro.* 5. 22. What a ſnare was *Balack*'s Gold to *Balaam*'s Covetous heart to draw him againſt his light, convictions and a Divine charge. The Bag prov'd a fatal charm to covetous *Judas*, it lead him to the Halter: The things of the world prov'd a ſad ſnare to *Demas*, and led him off from all his profeſſion: Earthly things are like twigs that are in Bird-lime, that hold faſt thoſe ſilly Souls that come at them, that they have no mind nor power to leave them: O they are ſad ſnares indeed.

Sixthly, Earthly riches are defiling too: The Apoſtle calls riches filthy lucre, 1 *Pet.* 5. 2. *Not for filthy lucre*: αἰσχροκερδῶς Obſcene gain as the word implies, filthy, unbecoming, undecent: O 'tis diſhoneſt gain indeed; which ends in the loſs of the Soul! Such men are the greateſt Couzeners in the world, that cheat themſelves, and looſe their Souls for ſublunary treaſures: The Riches of this world defile the Conſciences of thoſe that love them; the Apoſtle calls them the pollutions of the world, 2 *Pet.* 2. 20. 'Tis conſiderable that the Pſalmiſt doth uſe the word, *Pſa.* 52. 7. to ſignifie both riches and unrighteouſneſs: *Lo this is the man that made not God his ſtrength, but truſted in the abundance of his Riches,*

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and strengthened himself in his wickedness: noting that riches prove occasions of much evil, hurt, and filthiness to them that have them.

Seventhly, They are accountable Riches, Talents that must be reckoned for, *Math.* 25. 19. *After a long time, the Lord of that Servant cometh and reckoneth with him.* All Earthly interests are trusts committed to the fidelity of those that have them, and they must give an account for them, *Luke* 16. 2. *Give an account of thy Stewardship for thou must be no longer Steward* (οἰκονομεῖν) All thy undue pursuits of the World; thy inordinate love to it, thy unjust ingrossings of it to thy self, thy penurious withholding it, from those distributions God hath required must shortly be reckoned for. Οἰκονομ☉ *ab* εἶκ☉ an house & νεμεῖν, those things which Families use.

Eighthly, They are afflicting riches: They carry more trouble then comfort with them, 1 *Tim.* 6. 10. *For the love of money is the root of all evil, which while Some coveted after—pierce themselves through with many sorrows:* They run themselves through. So *Beza*: They stab themselves all over from Head to Foot with darts; So the word imports. O how great are those anxieties, and troubles the riches of this world breed for those that have them! they be troublesome things; They cause a great deal of pains to get them: a great deal of care to keep them; a great deal of fear to loose them; And a great deal of trouble when they are gone: Christ compares the love of the world to Thorns, *Mat.* 13. 7. Compar'd with *ver.* 22. Because they prick and scratch the Consciences, as well as choak the word: O the many wounds they will

ſee in them one day that love the world inordinately: Whence *Gregory* hath this upon it: *Let rich men take heed how they handle Thorns, leaſt they prick them.*

Ninthly, They are damnifying riches, and bring a great deal of loſs with them: A man can hardly come by much of the world, without a ſenſible detriment: They occaſion the loſs of a great deal of time that ſhould be uſed about their precious Souls: The loſs of precious peace; O what trouble, what carking, fretting, rending cares have men about theſe Riches! They looſe their natural peace many times, and loſe their Soul quietneſs: The cares of this world breed a great deal of guilt: Then there's a loſs of purity too; they ſully thy Soul, dirt thy Conſcience: beſpatter thy Affections: Many a hopeful Soul is corrupted by them to fall from their ſeeming vertue and moral excellencies; as the young man in the Goſpel, *Judas Annanias*, and *Demas*. Earthlimindedneſs like the Flie in a Box of Oyntment ſpoil mens natural and moral Vertues: They occaſion the loſs of many priviledges; the love of the world robs Souls of great advantages, ſuch cannot wait on God many times in ſecret duties, family duties, publick duties; they have a Farm, and Oxen, and Merchandiſe to look after, and therefore cannot come. Nay, they that will be rich deprive themſelves of the profit of thoſe priviledges they do enjoy: The Love of the world takes off the good of the word, whiles it is preached to them, *Math.* 13. 22. The things of the world damp mens affections to Chriſt, and heaven-

heavenly things; they ſtifle mens Conſciences: It duls and blunts the edge of the Sword of the Goſpel, and makes it rebound back again, when it fals upon the rocky heart, hardned with the love of the World: O they are damnifiing things: And at laſt they will ſet you hard, but they will loſe your Souls, and then you have made a curſed bargain indeed, when you have loſt your Souls.

Laſtly, They are dangerous and too often damning things; they are dangerous for they keep the Soul from Chriſt: As the young man in the Goſpel, he came to the very laſt ſtep, and yet there he ſtayed, he could not part with all for Chriſt that broke the bargain *Mar.* 19. 22. *He went away ſorrowful for he had great poſſeſſions*: The love of the World ſtood in the way of his receiving Chriſt; Thorns are the ſhelter for Serpents and riches for many luſts, that drown men in perdition aud deſtruction. 1. *Tim.* 6. 9. The word in the original ſignifies a plunging over head and ears in ruine, ſunk to the bottom, as one that hath a great weight upon him: One compares rich men to a Pine Tree of which it is ſaid, that if the bark be plucktoff it will laſt long, but while that abides it rots: riches are as a deep pit, into which men eaſily get, but hardly get out, and therefore Chriſt ſaies. it is eaſier for a Camell to go through the eye of a needle then for a rich man to enter into the Kingdom of Heaven. *Math.* 19. 24.

The things of the World bar up the way to Heaven, and open the way to Hell, and haſten the Soul with a vengeance to deſtruction: They

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are like the Devils ſleep-drench, that caſts Souls into a deep trance, and 'till they come to the end of their lives they never awake, and then they awake with a vengeance: That's the firſt. Conſider what the things of the world are, and they are fools indeed that purſue them with the neglect of Chriſt.

Secondly, Conſider the different terms on which they are to be had, and it will appear to be folly for men to deſert Heavenly things, and chuſe Earthly: If you would have the World, it will coſt you a great deal of ſorrow, trouble, and pains, you muſt tug hard; *Adam* being turn'd out of Paradiſe muſt work in the ſweat of his brows for his bread. *Gen.* 3. 10. But Heavenly Treaſures is to be received by believing; They come by gift. It is but to come and take it and receive it. *Iſa.* 55. 1, 2.

Thirdly Conſider the caſualty that attends the perſuit of theſe Earthly things. A great deal of caſualty whether you may have them or no; and a great deal of hazard that attends them: The Marchant engages in dangerous voyages, and after all, is not ſure to bring home any treaſure. *Eccles.* 5. 14. *Theſe Riches periſh by evil travel:* Suppoſe they are obtained, they ſometimes are waſted aſſoon as won; and he that thinks he hath enough for many years, many times leaves nothing behind him: Many toyl, and tug, eat out their bowels, and ſpend their days for that which they cannot obtain; how many labour to be rich, and yet dye Poor: *Riches make themſelves wings and flie away. Pro.* 23. 5

Fourthly,-Such as purſue Earthly things with the neglect of Chriſt, contract much guilt upon their

their own Souls; they violate the whole Law of God; for the whole Law contains ſupream love to God: *Love* (ſaies the Apoſtle) *is the fulfilling of the Law.* Rom. 13. 10. *And upon this Commandment* (ſaies Chriſt) *hangs all the Law, and the Prophets: Math.* 22. 40 Upon ſupream love to God, and equal love to our neighbour, as to our ſelves: Therefore ſuch as purſue Earthly things, and love the World more then God, they break the whole Law of God. 1 *Joh.* 2. 15. Yea they violate and break the commands of grace alſo: It makes men falſe to all their engagments, and promiſes; and to all their civil truſts: O what horrid wickedneſs will not the love of this World put men upon! therefore ſuch contract foul guilt upon their Souls: And this ſhews their folly.

So much for the uſe of Information.

CHAP. XXVIII.

Containing an uſe of reprehenſion to ſeveral ſorts of Perſons, with conſolation to all ſound Believers.

IF there be ſuch vaſt and glorious Treaſures in the Lord JeſusChriſt, opened and tendered in the Goſpel. Then this reprooves ſuch as have or profeſs to have an intereſt in theſe vaſt and boundleſs Treaſures, and yet are ſo little affected with them, and have a low eſtimation of them; O ſad indeed! That the choiceſt ſubſtance

ſtance that ever was; boundleſs treaſure, ſhould be eſteemed no more then periſhing traſh. 'Tis a lamentable thing indeed to ſee how moſt Profeſſors value periſhing treaſures ſo much, and Jeſus Chriſt ſo little: Did perſons prize thoſe Heavenly Treaſures, they would have a leſſe eſteem of Earthly; they would be more reſtleſs till they ſaw their Intereſt in them: Purſue more after them; be at more pains and coſt to ſecure them: Be more in the commendation of them, and highly eſteem thoſe that have them.

Secondly, It reproves thoſe that have or ſeem to have a title to this glorious Treaſure, and yet are not contented with it: O Souls, will a few handfuls of duſt pleaſe you, and will not a Kingdom, Crown, and Glory? Will a little Cottage in the world take up your delight, and will not a Manſion and dwelling-place in Heaven ſatisfie you? O Believer, hath God made over himſelf, Father, Son, and Spirit to be thine eternal Treaſure, and is not he rich enough to fill all thy heart, and all thy deſires? ſit down and conſider how groundleſs are all thy mournings, how unreaſonable are all thy frettings and diſcontent, who canſt ſay of Heaven, *This is mine*; and of God, and Chriſt, *He is mine.*

Thirdly, It reproves thoſe that have or ſeem to have a Title to thoſe treaſures, and yet look after others treaſures, and eagerly purſue a portion in this World. O unexcuſable! Like *Dinah* they wander after the things of this World, as ſhe did after the people of the Land, till they deflower their Souls: O Chriſtians, have you choſen God, and will you back to the World again?

again? Hath God deliver'd you from this preſent World, and will you yield up your ſelves to it again! Hath grace opened your Priſon Doors, and will you enter in again? Have you taſted God to be gracious, and yet long after the worldlings bottle, to drink of theſe Waters of *Marah*? O unreaſonable Souls: How unſutable is this to your ſtate and condition! if you are Saints indeed you are not of this World, *Joh.* 15. 19. Are you the Citizens of Heaven, *Eph.* 2. 19. And would Saints and Angels ſo dig after the World if they come down from Heaven? 'Tis contrary to your promiſes and engagements. You go againſt your convictions, and experiences, and by your inordinate love to, and purſuit of the World you are Enemies to God your own and others Souls.

Fourthly, This reproves thoſe of the People of God, who have an intereſt in theſe vaſt Treaſures of Chriſt, and yet are miſerably poor in their own Souls: Many complain Times be hard, Eſtates waſt, Trades decay, but the greateſt Poverty lies in Spirituals: Faith, Love, Humility, ſelfe denyal, Mortifiedneſs to the World, perſons are deſtitute of theſe things chiefly; little grace laid out, little grace laid up: Few workings of Spirit in duty, and few works of grace in Mens lives; this argues wonderful Poverty in mens Souls: 'Tis not Poverty in Spirit, but poverty in Spirituals, Profeſſours are ſo guilty of this day; few acts of Piety towards God, few works of charity towards Men: How lean, and ilfavoured are moſt under the Goſpel: Many are learning, and never come to the kuowledge of

of the truth; a ſtrange vail lyes yet upon the minds of many: Little right-kind of knowledge, few know the meaning of the Spirit, few are led into the myſteries of the Goſpel: Others profeſs themſelves wiſe, and to know God, but by works deny him, and their Poverty lies here, They are ful of notions, but empty of holineſs, Earthly and vain in their Spirit: Moſt mens Religion this day lies in the head; little-heart-godlineſs, little life-holineſs: Little love to God, and Saints: Little fruits brought forth for God, this ſhews the Poverty of the times we live in: Again, the difficultneſs of maintaining Spiritual life; hard to get to a life of faith, and love, hard to keep up hope, this comes from Soul Poverty: Hard for Perſons to live from one Ordinance to another: Spiritual life decays, waſts, languiſhes; 'tis with too many Profeſſours as it is with ancient weak Perſons, that are grown ſo cold, Nature ſo decay'd, that they can hardly keep themſelves warm, longer then by the fire: So tis with many Chriſtians, no longer then under a warming Sermon, but cold preſently; nay 'tis not ordinary Sermons will heat them: The richeſt feedings, the choiceſt Cordials, ſcarce keep up faith, love, and delight in God one moment, and are not theſe poor men? Corruptions grow, a light, vain, Earthy, frothy Spirit abounds; but meekneſs, ſavourineſs, humility, gravity, livelyneſs decays: Little ſtrength for duty, hard to hear, pray, or to manage one duty aright; little Spirit and Truth in moſt duties, and ſervices: Unable to conflict with temptations, corruptions, oppoſitions: Hard to live

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up to light, convictions, reſolutions: How do Souls make ſhipwrack of faith, and conſcience! How eaſily are they overcome by their hearts luſt, pride, paſſion, Earthyneſs preſently carries them aſide. Unable to bear the leaſt ſufferings: The very ſhaking of the rod will drive ſome from duty: Perſons cannot yet digeſt difficulties, and endurings for the Goſpels ſake: How ſoon are many worn out by the afflictions, and perſecutions of this day: This deſerves ſharp reproof.

Laſtly, It reproves thoſe who partake of thoſe riches of Chriſt, and yet are reſerved to others: O how unlike are theſe to Chriſt! He opens his Treaſures to you, but you ſhut yours from others; he hands out his bounty to you, but you ſhut your eyes from others: His ſtreams make glad the City of God; your narrow heartedneſs makes ſad the Sons of men: His bowels are enlarged, yours ſtraitned; Milk and Honey are under his tongue, emptineſs and vanity under yours; his ſteps drop fatneſs, your hands cauſe leanneſs: O Chriſtians! ſee your unſutableneſs to Chriſt, and be aſhamed of your ſtraitned bowels, and ſhut hands, towards your poor Brethren, whether as to outward or ſpiritual ſupplies! How few are the better for you in ſoul or body, whoſe lips bleſs God for your bounty? *Deut.* 14. 13. A cloſe-handed Profeſſor is a Paradox in nature, and differs from God and the whole Creation: The Lord is good and doth good: Jeſus Chriſt aſcended on high, and gives gifts to men, *Eph.* 4. 8. He is always doing good. The Sun diffuſeth freely of his light

light, and heat: The clouds drop fatness: The Earth brings forth her increase; the Trees yield their fruit, and when fit for the use of man, lets them fall into their bosomes; the air communicates its refreshing; the fire its heat, the Sea its store, only man is selfish and with the unprofitable Servant hides his talent in a Napkin: Christians be humbled for your non-conformity to Christ, and the little use you have made of your Talents, and graces for the good of those you live with.

Note *That this use of Reprehension was more fully and largely compos'd by the Author, but the substance of it is contain'd in that excellent Treatise of the Author, call'd* The Heavenly Trade; *to which the Reader is refer'd.*

Third Use of Consolation.

If there be such unsearchable riches in Christ for his people: Then here's wonderful Comfort to those that are in Christ; such have cause to rejoyce and be exceeding glad: For,

First, In your interest in Christ lies your right to all those great and glorious treasures of Christ: He that hath Christ, all that is Christ's is his: *All things are yours, and you are Christs, and Christ is Gods*, 1 *Cor.* 3. 21. Such are Joynt-Heirs with Christ put down in the same everlasting Covenant: adopted to the same inheritance, *Rom.* 8. 27. They have a Title to all that Christ hath as Mediatour, and that by donation and purchase: A title that cannot be forfeited nor wasted: A Title to the whole inheritance of

of God. Ah Believer if Chriſt be thine then 'tis no preſumtion to lay claim to any thing that is his: All that have been treated of him as God-Man Mediatour, his glorious endowments, his perſonal diſpoſitions, and excellent perfections are all thine. 1 *Cor.* 1. 30. Is not this comfort indeed to believers, that have ſuch a Beloved in Heaven, that is altogether lovely? 'Tis wonderful reviving when a Perſon can ſee ſome excellency he is related to beyond what is in himſelf: What comfort will a Mother take in a beautiful Child, though her ſelf be deformed? What delight will the faithful Wife take in the excellencies of her Husband, and glory in them as her own? Such pleaſure doth the Spouſe take in the beauty of Chriſt. *Cant.* 5. 10. And reckons them as her comlineſs though ſhe was black. *Cant.* 1. 5. *I am black but comely*: What conſolation is this to a child of God to be intitled to ſuch a glorious Jeſus? Though thou art poor yet thy beloved is rich: Though thou art unlovely he is fair, though thou art obſcure and vile, yet he is honourable; and his riches, beauty, and honour are thine; and thy reputation with God, Saints, and Angels ſhall be in him, and as he is. *Cant.* 6. 10. *Who is ſhe that looketh forth as the morning, fair as the Moon, clear as the Sun.* The Lord Jeſus hath a high account of the Spouſes beauty; ſhe is bright, fair, clear, but it is as the Morning, or Moon, who borrow their beauty from the Sun: Comfort thy Heart, O drooping Believer, though thou canſt ſee no worth in thy ſelf, yet thou haſt enough in Chriſt for thee. Again, what wonderful Comfort may a Child of God gather from a ſeen Title to all the purchaſe of Chriſt, his

Righteouſneſs, Graces, Priviledges, ſure Covenant, and Salvation. when he can upon warrantable grounds lay claim to all this? but ſo the Believer may, 1 *Cor.* 1. 30.

Secoudly, The time is drawing near when they ſhall have a full poſſeſſion of all thoſe treaſures of Chriſt, *Rev.* 21. 7. *He that overcometh ſhall inherit all things:* All thoſe great and glorious things promiſed ſhall be his poſſeſſion, God ſhall be all in all to him, 1 *Cor.* 15. 28. Every tittle of his word ſhall be fulfilled, though Heaven and Earth paſs away, *Math.* 5. 18. Here Believers are rich Heirs under age, which differ nothing from a Servant, *Gal.* 4. 1. but the day haſtens when their great Eſtate will fall into their hands, and they ſhall live upon it to all Eternity; the expectation of which is cauſe of comfort; when veils ſhall be taken away, and thy ſoul ever with the Lord; when thy filthy Garments ſhall be taken off, and thy beautiful rayment for ever worn; when thou ſhalt live no more at ſmall allowances of Grace, but receive it without meaſure; thy Table ſpread, thy Cup overflow; thy feeding ſhall be no more on ſent portions from thy Fathers Table, but ſhalt ſit down in his preſence, and feaſt upon his fulneſs to all Eternity: Then ſhall all promiſes be turned into performances; all hopes ſhall end in fruition, and all deſires center in delights, then ſhall parts be turned into perfections, darkneſs into delight, changes into immutabilities, fears into joyes; wants into fulneſs; abſence into preſence: O bleſſed Eternity! When the Lord ſhall bring forth all his Treaſures, open his Ward-robe, and and pay off every ſaved Soul with an infinite fulneſs

neſs as much as he can receive, or deſire to have, treaſures of love in God the Father, Son, and Spirit; rivers of joy in the preſence of God; and fulneſs of grace in conformity to God. Things which eye cannot ſee, nor ear hear, nor the heart of man conceiue. 1 *Cor.* 2. 9. And is not a certainty of theſe future treaſures ground enough for preſent comfort.

Thirdly, from an intereſt in this rich Jeſus, here's comfort to Saints under all their preſent wants whether outward or inward: In that.

First, There's enough in Chriſt to ſupply them: *In him dwells the fulneſs of the God-head, Col.* 2. 9. Thy wants Believer are but finite, be they never ſo great; but Chriſts fulneſs is infinite: Thy neceſſities are the needs of a Creature, his abilitie is the power of a Creator: The Lord Jeſus Chriſt can more eaſily ſupply thy need, then a whole Ocean can fill one pitcher; for betwixt the Creatures there is ſome proportion, but betwixt God and the Creature none at all.

Secondly, As there is enough in Chriſt to fill all thy wants; ſo all the fulneſs that is in Chriſt is thy own, Believer, laid up in Chriſt for thee, made over to thee, 1 *Cor.* 1. 30. *Deus meus & omnia mea.* And therefore mayeſt boldly expect ſupplies according to the meaſure of Chriſt, 1 *Cor.* 12. 11. *Dividing to every man ſeverally as he will.* Thou mayeſt as boldly go to the treaſury of Chriſt, as a man doth to his Purſe for money, or to his Cupboard for Bread, and as a Child doth to his Father for neceſſary ſupplies, *Matth.* 6. 32.

Laſtly, The Lord Jeſus Chriſt ſtands engaged to ſee the wants of his people ſupplied, *Pſ.* 34. 20. *They that fear the Lord ſhall want no good*

thing, Phil. 4. 19. *So that thou mayſt boldly ſay the Lord is my helper*, *Heb.* 13. 6. Doſt thou want Food, Rayment, Health, *&c.* for thy Body, or doſt thou want Grace, Wiſdom, Faith, Love, Humility, Patience, Courage, Self-denial, Power over Corruptions, Succour under thy temptations, victory over thy luſt; thou mayſt go to Chriſt with expectations of all that God ſees beſt for thee: ſeeing there are ſuch treaſures of all Grace plac'd and entruſted in Chriſt for thee.

Fourthly, Comfort under all your loſſes for Chriſt; ſurely if Chriſt be yours, and ſuch vaſt treaſures are in him, he will not ſee you loſers for his ſake; he can and will ſave you harmleſs; nay, requite your expenſive love for him: all that ſtrength of affection, liberty, time, talents (Chriſtians) you lay out for him, ſhall be given in again: Jeſus Chriſt is that good *Samaritane*, who hath paſt his word to repay again whatever is laid out for him, or upon his, at his bidding, *Luke* 10. 35. If a tender hearted *Paul* would take the offences of an *Oneſimus* on his account, *Philemon ver.* 18. Much more will Chriſt take the expences for him on his account and repay it a hundred fold in this life, with Glory in that which is to come, *Math.* 19. 29.

Laſtly, Comfort under all your reproaches for Chriſt: 'Tis the lot of gracious Souls many times to be accounted vile, and the off-ſcouring of all things by the men of this world, 1 *Cor.* 4. 13. ſo *ver.* 10. *We are Fools for Chriſts ſake, and deſpiſed*: 'Tis part of the Croſs of Chriſt to be reproach'd for his ſake, 1 *Pet.* 4. 14. But here's Comfort in ſuch a caſe in the conſide-

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ration of thoſe treaſures of Chriſt: Chriſtians, your relation to ſuch a Jeſus who is the Heir of glory will wipe off all your diſgrace: Think on that account you have with God, and the glory you ſhall ſhortly have in your own Countrey, and that will ballance all troubles on the account of diſgrace for Chriſt.

CHAP. XXIX.

Containing an uſe of Examination; Characters of ſuch as have an intereſt in Chriſt, and in all thoſe glorious treaſures.

CHriſtians; you that have hopes of an Intereſt in theſe treaſures of Chriſt: clear up your title: Be ſure your claim be good: Reſt not till you can have your evidences of Chriſt paſt diſpute, to make the matter plain and certain to you; that you are Chriſts, and Chriſt is yours: Adventure not at all your hopes of ſuch great and glorious things upon uncertainties: if you miſs and fail in your propriety to this Eſtate, you are undone for ever: There's no repairing the loſs of Chriſt when you come to dye: All your after-wit cannot mend this bad bargain when time is paſt: If you build upon the ſand, till the building time be over, you will have an Eternitie to repent your folly: there's no room for another adventure when the door of Heaven is ſhut: If you have too carelesly, and groundlesly laid your hopes of Chriſt, and Glorie, and and ſo are ſecure till the time be paſt, you can

no more make tryal of a better building: O how great will the fall of miſtaken hopes be at laſt; when the Hypocrite ſhall ſay too late, wo is me, I am deceived! all my hopes for Heaven have Proved a Lye; I did ſuppoſe my title was good, and others thought ſo too: I could tell of Experiences, and dreamt of cloſing with Chriſt; I have had my Convictions, Deſires, Taſtes, Affections, Parts, Priviledges, and high hopes of Glory: But alas, now I ſee my building is upon the ſand; wo to me, all muſt down again! I have run in vain, and now I muſt ſit down in ſorrow to all eternity. O lamentable! when time is gone to come to ſuch a paſs: And ſurely this will be thy caſe whoever thou art that haſt not ſure grounds of thy intereſt in Chriſt: Therefore, Chriſtians, take not up upon probable hopes, but put it out of doubt that Chriſt is yours, and this ſtate is yours.

Queſt. *But*, ſaies the Soul, *I confeſs it will be ſad and doleful to hear of theſe excellent treaſures, and miſs of all at laſt: But how might I do to be ſatisfied in this matter, to know that Chriſt is mine, and his Riches mine?*

For the reſolution of this Caſe I ſhall ſpeak to four things.

1. How and in what manner a title to Chriſt and thoſe glorious treaſures are to be obtained.

2. Who they are that do obtain them.

3. What is requiſite towards the obtaining of them.

4. What are the certain and ſpecifical fruits and effects of ſuch an obtaining.

1. *How or in what manner may the ſoul come to have a Right to Chriſt?*

Anſw. There are three uſual ways by which perſons

perſons obtain a Title to a thing: 1. By Birth 2. By Purchaſe, 3. By Gift.

Firſt, By Birth: On this a natural Relation is founded: A Child comes to have a right to his Fathers Inheritance by Birth. This way the Bleſſing and Birth-right fell to the Firſt-born: So *Eſau* had his Title to the Birth-right and Bleſſing could he have kept it, *Gen.* 27. 32. So *Manaſſeh* had a right to the Bleſſing, becauſe he was the Firſt-born, *Gen.* 48. 18.

Secondly, Another way of obtaining a Title to a thing is by Purchaſe: So *Jeremiah* bought a Field, *Jer.* 32. 25, Thus men get a Title to Eſtates by Purchaſe, when they part with a conſiderable value for them.

Thirdly, Another way of Right to a thing is by Gift and Adoption: So *Jacob* came to an Eſtate in the Land of *Goſhen*, and *Joſeph* to the Government of *Egypt*, and *Moſes* the Son-in-Law to *Pharaoh*, by gift and Adoption: Theſe are the three uſual ways by which an intereſt is obtained. By the firſt of theſe man can lay no claim to an intereſt in Chriſt: By Birth we are Children of wrath, *Eph.* 2. 3. By Purchaſe man can never get a claim to Chriſt: There's no buying this Pearl of price. Therefore a Title to Chriſt muſt come the laſt way, by Gift. Faln man having loſt his firſt Eſtate, with all right to life, and capacity to regain it, by fulfilling the terms in order to it, it muſt needs follow, that now if ever he obtain life again it muſt be on a new account, even of Grace. The breach of the firſt Covenant forfeited all, and bound over the Offender to death and damnation, till which penalty be removed (which loſt man

could never do) there cannot possibly be any purchase made of new life and Salvation. *Rom.* 5. 12. Sin hath passed over all men, and Death by Sin for that all Men have sinned, and by this fall all power of doing good is lost. *Rom*, 7. 18. So that now of necessity there must be a change of the first term on which life was to be had, there being no possibility in lost man to fulfill them, and if ever Salvation comes it must be by grace *Eph.* 2. 7. and gift: The new Covenant gives out all his mercies freely, *Rev.* 21. 7. There's no place for creature worth and merit in order to Salvation under the Gospel; he that will be saved must accept it as a gift: That's the first, the way of obtaining Christ: He is the Fathers gift, and his own gift. *Gal.* 2. 20. God gives Christ to whom he pleaseth, not for any distinguishing worth in the Creature, but from the good pleasure of his will. *Eph.* 1. 11.

2. *Who are they that obtain Christ, and Salvation by him?*

Answ. It is they that come to, and receive Christ by Faith. *Joh.* 1. 12. *To as many as received him to them gave he power to become the Sons of God*: Christ is offerd in the Gospel by grace, and is received by faith, the acceptance as offer'd of God is that which interests the Soul in him; This is called a comming to Christ, *Mat.* 11. 28. A letting Christ into the heart, *Eph.* 3. 17. A believing in him, 1 *Joh.* 5. 10. *He that believes in the Son of God hath the witness in himself*: That is the witness of right to Christ and life. *ver.* 11. *And this is the record God hath given us, Life Eternall; and all this in his Son*: For where a gift is freely tendred to all that will receive it, there needs

needs nothing to make that Perſon fit for that gift, but accepting the offer as tenderd to him: Neither doth this acceptance make a Perſon worthy of the gift, but fulfills the terms in order to an Intereſt in it: If a ſum of money be offered to a poor man, and he is called to receive it, this receiving doth not merit it, but appropriate it: So that the Perſons to whom Chriſt is tenderd is to ſinners, to all ſinners, to the chiefeſt of Sinners. 1 *Tim.* 1. 15. And to every one of them, *Iſa.* 55. 1. *Joh.* 7. 37. And the terms on which he is held out is freely without money, and without price, and nothing is required to entitle them to this glorious gift, but their receiving it as tendred.

3. *What is neceſſary to the obtaining of Chriſt, and and ſo of thoſe glorious Treaſures in him? Without which Perſons cannot, will not, come to him?*

Anſw. There are *prerequiſites* to the ſouls obtaining of Chriſt: Though they do not merit Chriſt, yet are neceſſary to the receiving of him.

Firſt, That the Sinner be brought to ſee his abſolute need of Chriſt, and his everlaſting undoneneſs without him: This courſe the Spirit of God took with *Laodicea. Rev.* 3. 17. And with thoſe Jews, *Acts* 2. 23, 36. Opens to them their curſed damning Sin, and wretched ſtate by reaſon of ſin, that their hearts might be pricked and wounded. So the Jaylour was this way prepared for Chriſt. *Acts* 16. 30. He was made to ſee his doleful ſtate. Thus the Law is School-Maſter to bring to Chriſt. *Gal* 3. 24. To beat and wound the ſinner that he may ſee his need of a healing Jeſus: Thus the Spirit is promiſed to convince the World of ſin, Righteouſneſs, and Judgment. *Joh.* 16. 8. And

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ſo did God deal with the unconverted under the Goſpel. 1 *Cor.* 14. 25.

Secondly, Another requiſit to the Souls getting this title to Chriſt is this, that there be a knowledge of the Lord Jeſus Chriſt; his ſutableneſs and ſufficiency to ſave, his grace, and real willingneſs to heal, and cure all that come to him, *Heb.* 11.6. hence, Eternal Life is ſaid to lie in the knowledge of Chriſt, *Joh.* 17. 3. that is, in the knowledge of his ſufficiencie, and willingneſs to ſave: therefore when *Paul* came to obtain Chriſt in order to it, ſays he: *It pleaſed God to reveal his Son in me, Gal.* 1.15, 16. True faith carries knowledge with it: Faith is not hoodwinkt and blind, but hath his diſcerning: By faith we come to underſtand: hence the Goſpel is to be preached to every Creature; what is the Goſpel but the opening of Jeſus Chriſt, his ſufficiencie, and willingneſs to ſave ſinners; while perſons lie in a ſtate of ignorance, they cannot come to have a true title to Jeſus Chriſt.

Thirdly, 'Tis neceſſary that the Soul ſee the worth and excellency of Chriſt to ſatisfie: That were there no Heaven at the end; yet Chriſt himſelf were Heaven enough: So *Paul* ſaw an excellencie in Chriſt, *Phil.* 3. 8. And the Apoſtles alſo, *Joh.* 1. 14. The Soul that comes to Chriſt, muſt ſee him to be the chiefeſt of ten thouſand; the onely deſirable one, none in Heaven but Chriſt, and none in Earth in compariſon of him, *Pſa.* 73. 25, He that only eyes Salvation in comming to Chriſt, takes him upon neceſſity, not upon choice.

Fourthly, Another requiſite to this comming

to

to Chriſt is that the Soul be brought to a real and actual willigneſs to part with all for him; yea, to a throwing all over board to take him in, *Phil.* 3. 8. *For whom I have ſuffered the loſs of all things, and do count them dung to win Chriſt.* It was no ſmall ſum theſe Converts parted with before they could cloſe with Chriſt, *Acts.* 19. 19. *They brought their Books, and burned them, and counted the price, and found it fifty thouſand pieces of Silver*; which amounts in our money, to one thouſand, five hundred, ſixty and two pounds, and ten ſhillings: hence 'tis ſaid, That he that will be ſaved muſt pluck out his right Eye, and cut off his right Hand *Math.* 5. 29, 30. And the want of which made the Young man go away from Chriſt ſorrowful.

Fifthly, In order to a cloſing with Chriſt 'tis neceſſary that the Soul ſee an utter poverty, and inability in himſelf ever to come to Chriſt without Chriſt: *Draw me, and we will run after thee*, Cant. 1. 4. *No man cometh to me* (ſays Chriſt) *except the Father, which ſent me, draw him*, *Joh.* 6. 44. They muſt ſee themſelves poor, that come for ſatisfaction in Chriſt, *Iſa.* 41. 17. Thou muſt deny thy own Abilities, and Rigteouſneſs, and ſee thy ſelf utterly unable, ſo much as to look to Chriſt, till he give an Eye, *Math.* 11. 5.

Laſtly, The Soul muſt be brought to cloſe with all the terms of the Goſpel propos'd to him, and made heartily willing to take Chriſt on his own conditions, *Math.* 16. 14. A perſon is never fit for Chriſt till he can give him a blank, and bid him write his own terms, unfeignedly ſaying, Lord command me any thing; I ſtick at no propoſals, ſo I may be thine, he that would fain beat down the

the bargain ſhall never have Chriſt, *Iſa.* 44. 5. now to ſuch a reception of Chriſt 'tis needful that things be plainly opened, and all the demands of Chriſt be known, and conſidered, *Luk.* 14. 28. So that there may be a known and hearty conſent to Chriſt, and a full compliance with all his conditions.

4. *What are the certain fruits, and effects of the Souls obtaining Chriſt?*

Anſ. Firſt, That Soul that hath an intereſt in Chriſt is a new Creature, 2 *Cor.* 5. 17. *If any man be in Chriſt he is a new Creature; old things are paſt away, all things are become new.* As the Lord Chriſt when he was crucifi'd, was laid in a new Tomb; ſo when he is received he muſt be lodged in a new heart: In redemption work all things are new: there's a new Covenant, *Heb.* 8. 8. A new Mediatour; the firſt Covenant had none, *Heb.* 9. 15. Souls are now brought into a new ſtate, of new and glorious Priviledges: They were dead, but now are made alive, *Eph.* 2. 1. There's a new Law alſo, the Law of the Goſpel, called the Law of the Spirit of life, *Rom.* 8. 2. Therefore 'tis neceſſarie that the Soul be renewed alſo; this is promis'd under the Goſpel, *Iſa.* 65. 17. Behold I create new Heavens, and a new Earth wherein dwelleth Righteouſneſs, ſo 2 *Pet.* 3. 13. there will be a wonderful change wrought in that Perſon above what fleſh and blood can do, an inward change a new heart, and a new Spirit, *Ezek.* 36. 26. new deſires, *Pſ.* 63. 1. Before the Soul did long after the world, pleaſures, vanities; but now, *My Soul breaks for the longing it hath to thy Judgments at all times, Pſ.* 119. 20. *Pſ.* 42. 1, 2. New affections to God, *Pſ.* 116. 1. new love to Chriſt, 1 *Cor.* 16. 22. new love to the

Law

Law of God, *Pſ.* 119.97,127. new love to the people of God, 1 *Joh.* 3.14 new love to the name and glory of God, *Pſ.* 26.12. *Pſa.* 145.15. new affections for the Croſs of Chriſt, and reproach for his name, *Gal.* 2.14. *Heb.* 11.26. a new will to loath ſin and cleave to God and Holineſs, *Rom.* 7.19 *Act.* 11.23. a new Conſcience, *Heb.* 10.27. 2 *Tim.* 1.3. and they have a new Converſation; *Rom.* 6.4. *Eph.* 2.10. *Phil.* 1.27. They will walk in newneſs of the Spirit, *Rom.* 6.4. They are created to good works to walk in them, *Eph.* 2.10. At leaſt, they deſign it, though they fall ſhort of it. Thus a Soul that is come to Chriſt is a new Creature. That Soul that hath no renewings in him, that hath the ſame Spirit, deſires, affections, will, conſcience, that ever he had, cannot prove his intereſt in Chriſt.

Secondly, That Soul that hath received Chriſt hath received the Spirit of Chriſt, *Rom.* 8.9. *If any man hath not the Spirit of Chriſt, he is none of his,* 1 Cor. 12.13. *for by one Spirit we are all baptiz'd into one Body.* None can receive the Son, but he muſt have the Spirit too; for Chriſt is not divided: He that hath Chriſt, hath the Father and the Spirit, for theſe three are one. Now a Soul that hath the Spirit of Chriſt may know it by the effects of it: The Spirit of Chriſt is a quickening Spirit, it begets a principle of Life: The Soul that was dead to God, and holineſs; now hath a new life, a heart to move after God: it works from other motives, even from love to God: Doſt thou find thy heart always dead to every act of Grace? No heart to pray, hear, *&c.* and is this habitual? O then here's no fruit of Chriſts Spirit.

The Spirit of Chriſt is a ſin-oppoſing ſpirit, always

ways quarrelling with Lust; always convincing, troubling, humbling the Soul for sin, *Gal.* 5. 17. *Tit.*2.11,12. It gives no peaceable possession to it, but always opposes it as fire doth water: Where the Spirit of Christ is, 'tis a leading guiding Spirit, *Rom.* 8. 14. Christians, what is it leads you? Is it your own Spirits? if you have received the Spirit of God; you may know it by those Scripture ways it takes to put you upon duty: such a one is convinced by the word, and perswaded, and help'd by the word to this and the other duty.

Again, The Spirit of Christ is a praying Spirit: A Soul that is in Christ cannot live without prayer; though no eye see it, and no good come by it, yet he cannot omit secret prayer, *Zach.* 12. 10. *Rom.*8.15. 'Tis not enlargement of affections, parts, abilities, and expressions in prayer; but the inditings of the Spirit; inward breathings, sighs and groans of the Spirit: A man may pray like a Saint, or an Angel, and yet not have a jot of the Spirit of prayer: but it is the encouragement of the Spirit to wrestle with God by Christ; the inward suggestions of hope, when a Soul can go to God as to a Father, when the very heart goes out to God in prayer, and when prayer is wing'd with Faith and Love: These are the effects of a Spirit of prayer, and the fruit of a Souls reception of Christ.

Thirdly, They that have obtain'd an interest in Christ, have crucified the flesh with the lusts there of, *Gal.* 5. 24. They; and only they that are in Christ have crucified the flesh; that is, the body of death, original sin: The general Nature of sin; the universal extents of sin; come under the workings of this Crucifixtion: O try Souls; hath the Axe been ever laid to the root of sin? Have you ever found

found felling ſtroaks upon the bodie of your Corruptions, are you baptiz'd into the death of Chriſt, and as he died for ſin, ſo do you die to ſin; and by vertue of his death, and wounds, do you fetch power, and ſtrength from him to crucifie it? There's a difference between the curbing; and the crucifying of ſin: ſin may be chain'd up, impriſon'd, and not crucified: Hypocrites that are under a ſeeming change, do reſtrain, and confine ſin; yea they may puniſh ſin, but do not crucifie it: The crucifying of ſin is the giving it a deadly mortal wound, fetch'd from the blood, and death of Chriſt: Faith fetches vertue from the Grave of Chriſt, to deſtroy the power of ſin, nothing ſo mortally ſtabs this *Leviathan* as a believing reflection on our propriety in Chriſts Crucifixtion, and a ſaying hold on promiſes by Faith in order to the application of the benefit of a crucified Chriſt, *Rom.* 6. 4, 6. *Our old man is crucified with him*: The putting our luſts into the ſide, wounds, and grave of Chriſt; A levelling the Ax to the bodie of ſin, doth ſtrange work to the crucifying of it. Trie then 'are your corruptions, Pride, Paſſions, Earthlineſs as ſtrong as ever? deceive not your ſelves, this will never aſſure your intereſt in Chriſt till ſin be deſtroyed: 'tis true, when the wound is given, ſin doth not immediately die, but the bodie of ſin is dying, and the believing Soul finds his corruptions hath leſs ſtrength every day; as a man that loſeth his blood weakens more and more; ſo a Soul that crucifies Luſt, finds it to weaken day by day.

Fourthly, A nother effect of a Souls union with Chriſt is this: There will be ſome reſemblance of Chriſt. 1 *Joh.* 4. 17. *As he is ſo are we in this World.*

World. As Chriſt was Crucified in the fleſh, ſo are his Crucified to the fleſh: And as Chriſt was riſen and juſtified in the Spirit, ſo are they ſanctified by the Spirit, and have the nature, and Image of Chriſt: Hence we are ſaid to be made conformable to the Image of his Son. *Rom.* 8. 29. They that are Chriſt's are in ſome meaſure of truth like him. 1 *Joh.* 3. 3. They have ſomething of Chriſt's Nature, and Spirit; *Let the ſame mind be in you that was in Chriſt Jeſus. Phil.* 2. 5. Chriſt's mind was off from, and above the World; and herein lies as great an evidence of intereſt in Chriſt as in any thing, that Soul is dead to, and wonderfully looſe from the World. *Gal.* 6. 14. Chriſt's mind was heavenly, he ſavour'd the things above, his meat, and drink was to do his Fathers will, If you are Chriſt's you will be of the ſame mind; nothing in the World will ſo much delight you as to do ſomething for God: Chriſt's mind was heavenly, to do his work, and haſten home; and if you are Chriſt's this will be your mind to diſpatch your work, and haſten home. Chriſt was full of mercy, humility, meekneſs: If you are intereſted in Chriſt, ſo it will be with you.

Laſtly, They that are intereſted in Chriſt, do intereſt Chriſt in themſelves, and in all that is theirs, 2 *Cor.* 8. 5. *They firſt gave themſelves to the Lord*: Such do devote, and make over themſelves, and all to Chriſt, and glad they have any intereſt, parts, capacities, that Chriſt will accept of; they cannot keep back a part; no, were it a thouſand times dearer, Chriſt ſhall have all, *Can.* 6. 3. *I am my Beloveds, and my Beloved is mine*: The keeping back of part loſt *Ananias*, and *Saphira*; they were undone, and damned for ever, *Act.* 5. If Chriſt be yours; you will entitle him to all you are and have. And thus are we come to a Concluſion in this matter: That Soul that can come to ſeal to thoſe things, is a happy Soul: O bleſſed Soul indeed! Then mayſt thou boldly ſay, The Lord is my helper; God, Chriſt, the Spirit, the Promiſes, the Kingdom, and glory is mine. Thus much for the uſe of Examination.

CHAP.

CHAP. XXX.

Containing a Use of Exhortion, pressing Believers to several duties.

HAving already dispatch'd Motives, Counsels, and Directions to Sinners, about their coming to this Christ, I shall only apply this last use of Exhortation to those who are interested in this rich, and glorious Jesus. Christians, you that are made happy in your Relation to Christ, and invested with a Title to these glorious Treasures, of all persons, you are most obliged to duty, Christians, be you advis'd and exhorted to these several duties.

1 *Duty.*

First, Be exhorted to Thankfulness to the rich Grace of God, for giving such a Treasure and Treasury as Christ is; be continually offering up Praises and Thanksgivings to God, Flames of holy Affection, be admiring the Grace of God, as the Fountain and Spring of these waters of Life, as the deep Mine of those glorious Treasures: now to screw up your Affections, and wind up your Hearts to make way for holy Melody, admiring, triumphing, and blessing God for giving Christ, consider these following Particulars, as motives to this choice duty.

First, Consider what you were without Christ, O! Christians, look back, and see what once you were, *Eph.* 2. 11. *Remembring that in times past, you were Gentiles in the Flesh.* The worst of men,

an idolatrous sort of men, Worshippers of Devils, you were wild Olives, Enemies to God in your minds, *Col.* 1. 21. hateful, and hateing one another, *Tit.* 3. 3. Lying in your blood to the loathing of your persons, *Ezek.* 16. 4, 5, 6. dead in Trespasses and Sins, wretched, miserable, poor, blind, naked, *Rev.* 3, 17. Children of Wrath, heirs of Hell, born to Wrath, *Eph.* 2. 1, 2, 3. under the Curse and Condemnation of the whole Law, *Gal.* 3. 10. O lamentable state! Obnoxious to Death, liable to everlasting Destruction, every moment, no guard about you, open to Devils, liable to the pourings out of divine Fury, and the openings of the deep Treasures of infinite Vengeance, to have no security from the greatest Evils, nor capacity ever to be deliver'd out of them; obnoxious every minute to a fearful looking of a fiery Wrath and Indignation, which shall devour the Adversary, *Heb.* 10. 27. This was once your state Believers, you were stubble, ready for everlasting Burnings, Fuel for that Fire that can never be quenched, and Food for the Worm that never dyeth, O! sad case indeed, and was not freedom and deliverance from such a state, a Mercy worth your highest Thanks? Had you but lookt into the place of Torment, and dipt your Finger into that lake of Fire and Brimstone, you would have wonder'd at Redemption-mercy, and adored that Grace of God that pluckt you out of it: and is not your acknowledgment of preventing Grace, as due now as it would have been to an actual deliverance out of these Miseries?

Secondly, Consider what you are by Grace, if you are related to Christ, you are brands pluckt out of the Fire, *Zach.* 3. 2. Bond-slaves redeemed from

from the Pit, *Zach.* 9. 11. Condemned Wretches ſav'd from Wrath to come, 1 *Theſ.* 1. 10. Tranſlated from Darkneſs to Light, and from the Power of *Satan* into the Kindgdom of God, *Acts* 26. 18. *Col.* 1. 13. Made Sons and Daughters to God; called to his Kingdom and Glory, 1 *Theſ.* 2. 12. *Gal.* 4. 6. Crown'd and inveſted with a Right to his Preſence and moſt glorious Priviledges, *Eph.* 2. 18. 19. Under the Eye of God, under divine Care; infinite Grace is an Undertaker for you, 1 *Pet.* 5. 7. O glorious State! Conſider further, how you lye upon the Heart of God, as a Seal and Signet there, *Cant.* 8. 6. Reckoned amongſt his Jewels accounted his peculiar Treaſure, *Exod.* 19. 5. *Mal.* 3. 17. Partakers of the Inheritance of the Saints in Light, *Col.* 1. 12. Sitting in heavenly places in Chriſt Jeſus, made Veſſels, fitted for Mercy, fill'd with Mercy, devoted to Mercy, *Rom.* 9. 23. And Heirs of Glory, *Jam.* 2. 5. O wonderful, wonderful Grace; this is matter of Praiſes to God to all Eternity: Time would fail to read over your Inventory, and to look through your Treaſury, 'tis Work for an Eternity to do: O believe what you cannot ſee, and admire what you cannot know, and ſtudy out what you yet underſtand not of your bleſſed ſtate, both privatively, and poſitively conſider'd, and when you have found out a little of your Happineſs, then look on thoſe beneath you, put your Mercies into the ſcale with the World's Miſeries, rate your Redemption-intereſt with the lot of Chriſtleſs Souls, matter of the ſame Lump with you, think on your Acquaintance, Friends, Relations, Neighbours, that hath enjoyed the ſame Goſpel-Priviledges with you, and yet theſe are left to their Blindneſs, to periſh in the Error of their ways, and muſt down into

the deep for ever, but you are exalted, and lifted up to Glory. O! What cause is here for Praises blessings, Thansgivings, and Hallejuahs to him that sits upon the Throne, and to the Lamb for evermore.

Thirdly, Consider the greatness of that Grace which hath made you to differ; Ah! Believers, Redemption-grace saw nothing more in you than in *Judas*, *Demas*, and those that perish; you were of the same Lump, cut out of the same piece, there was not a Jot of Difference between you and the damned, but only the good pleasure of Grace, only divine Mercy laid it's hand upon you: O that astonishing word, *because it pleased him to make you his people*, 1 *Sam.* 12. 22. It was only the free grace of God that chose *Jacob*, and left *Esau*, *Rom.* 9. 13. It was not for your sakes Christians, that the Lot was cast so well for you: No, *Be it known to you O house of* Israel, *be ashamed and confounded for ever in your own Eyes*, Ezek. 36. 32. The moving Cause, the Wheel within the Wheel, that made you adopted, and others rejected, was only the good Pleasure of his Will, *Eph.* 1. 5. 7. It was from hence, *God so loved the World*, out of this Womb sprung all your Mercies, it was Height of Grace, Length, Breadth, Depth, Love passing Knowledge, *Eph.* 3. 18. 19. O ye heirs of Glory, be affected, astonished, ravished with the sense of this rich grace of God towards you, in giving Christ not only for you, but to you, and revealing him in you, and uniting him to you by the Spirit, from the same Mass of fallen man, to single out some for pardon, and leave others for Punishment: O wonderful! The Sense of this made the Apostle break out in such

ſuch a holy Extaſie, *Rom.* 11. 33. *O the Depth of the Riches both of the Wiſdom and Knowledge of God,* O the depth! A note of Exclamation, and ſilencing wonder. O conſider this Love of God to your Souls, 'tis free Love without any Influences from the Creature, full Love without Circumference or Bounds, eternal Love without Beginning and without end. Fruitful Love, abounding in the rich Gifts and Procurements of it, O the Gifts and Tokens God ſends to you now, and O the large ſtore he lays up for ever for you: 'tis ſympathyzing Love, full of Bowels, delighting Love, full of pleaſure in you, 'tis reſting Love: He will reſt over them in his Love; 'tis immutable Love without Changes, giving Love, forgiving Love, caring Love, ſecuring Love, returning Love, overcoming Love. O! where ſhall I make an end? How can you come to the bottom of this Deep, wade a little further, till you have loſt your ſelves in holy wonder: Can you ſee your brave houſes, fine Cloaths, comfortable Relations, and have ſuch high Regards, for theſe, and no more for this Grace of God: O wonder more at this Love.

Fourthly, Conſider how this is the great Deſign of God in this grace, that you ſhould be to his praiſe *Eph.* 1. 12. That is the end which God aimed at in Prediſtinating you to Glory, that you might be to the Praiſe of his grace, that his Grace might procure the Manifeſtation of his Praiſe; 'tis not for an Enlargement of his Revenue, or Advancement of his Profit; for man cannot be profitable to God, *Job* 22. 22. or for any addition to his Honour being above all Praiſe, but that he might receive the Tribute of his own Glory, and the returns of his

outgoing Goodneſs: Now if this be the very end why God ſets his love upon you Chriſtians, then you have reaſon to glorifie his Grace, leſt you endeavour to overturn the whole Projects of Salvation-kindneſs.

Fifthly, Think how delightful Praiſe is to God, *Pſal. 69. 31. This alſo ſhall pleaſe the Lord better than an Oxe or a Bullock that hath Horns and Hoofs.* That is, an Adult, and full grown Beaſt, which is more fit for Sacrifice; as *Rabbi D. Kimchy* notes, a Beaſt was not fit for Sacrifice under two years old; ſo that Praiſe is preferred here above all Sacrifice, as that which God takes moſt delight in of any thing, becauſe this doth moſt honour him to acknowledge him the Author of all Mercy, and God of all Grace, *Pſal. 50. 23. Whoſo offereth Praiſe, glorifieth me,* That is, He doth in a ſingular manner ſhew forth mine Honour, and this is pleaſing to him.

Sixthly, This brings Profit to your own Souls, *Pſal. 50. 23.* For 'tis the means and way to obtain the Salvation of God; *Ponit viam aut præparat viam,* (ſaith one) it opens the way for Salvation to go out to that Soul; this duty of Praiſe will bring you Gain, becauſe it engageth God to give out more Mercy, and it leaves Influences of ſpiritual Good on your own Souls; it puts the heart into a good Frame to love God, and delight in him, and leaves more obligedneſs on the Soul to fear and ſerve God: ſo *David* after that Pſalm of Praiſe to God, 2 *Sam. 7.* was wonderfully influenced to duty to God, as you may ſee, *chap. 8. 11.* and had his Spirit abundantly ſweetned to men, *chap. 9. 1.*

Laſtly, Conſider alſo, how pleaſant this duty of Praiſe is to the Soul it ſelf, it is wonderfully delightful

lightful, and abundantly affects, and raviſhes the Heart, to have the ſenſe of divine Mercy in it, *Pſal.* 147. 1. *Praiſe ye the Lord, for it is pleaſant, and Praiſe is comely.* O Believers! let me effectually perſwade you then to the higheſt Acknowledgments of Redemption-grace, and to the utmoſt Praiſes for this rich Jeſus, who hath bleſſed you with all ſpiritual Bleſſings, *Eph.* 1. 3.

2 *Duty.*

Secondly, You that have an Intereſt in this glorious Redeemer, labour to keep up a high valuation of him in your Hearts; if he be ſo rich as the Goſpel reports of him, O then prize him according to his excellent worth: Great men are highly eſteemed, the Cap, the Knee, the beſt Room, the chiefeſt Seat are theirs, *Jam.* 3. 3. And how much more worthy is Chriſt of your account, 1 *Pet.* 2. 7. *To you that believe he is precious.* Τιμὴ it ſignifies an high Eſtimation of anothers Worth and Excellency, ready to be atteſted by all poſſible and due Demonſtrations: four things ſhould oblige Believers to a high Eſteem of Chriſt.

Firſt, His own tranſcendent Excellency which ſingularly reſides in him, and eminently ſhines out from him, ten thouſand times brighter than the Beams of the Sun, which in their own nature challenge the higheſt Adoration of men and Angels, eſpecially of ſaved Souls, to whom he is moſt endeared and moſt nearly related. As the Apple-tree excells the meaneſt and moſt uſeleſs Shrub, infinitely more doth the Lord Jeſus over-top all the Glory of the world as Mediator, *Cant.* 2. 3. He is the chiefeſt of ten thouſands, *Cant.* 5. 10. He is before

all things, *Col.* 1. 17. Both in dignity and time, he precedes all Creatures, he is the Fountain of all Excellencies; his divine and personal Perfections make him the glory of Heaven, the adoration of Angels, the admiration of Saints, and the object of all Observance and holy Wonder, 2 *Thes.* 1. 10.

Secondly, The high honour the Father puts upon him; He is his Well-beloved, *Matth.* 3. 17. The object of his Delight, the Exaltation of his right-hand, who hath put all things under his Feet, *Heb.* 2. 8. Set over the works of his hands, crowned with Glory and Honour, *vers.* 7. Worshipped by all the Angels, by the Fathers Appointment, and set down at the right hand of the Majesty on high, *Heb.* 1. 3. 6. entrusted with all the Concerns and Interests of God, in the World, made his pleni-potentiary, to compose all Differences betwixt himself and fall'n man: now, hath the Father such a high Valuation of Christ? then surely 'tis an unworthy thing in you, to detract from his Honour.

3dly, The Lord Jesus Christ deserves your high Estimation, because he is the Fountain of all those Streams that do make glad your Souls, the Sun of all those Beams, that warm your Hearts, the Author of all those Mercies that do supply and delight you; all your Excellencies and the things you mostly value, are Derivations from his glory; things are ratable as they come from Christ, he turns your Water into Wine, sweetens your bitter Cups, and makes them to overflow, all your graces come from his Fullness, he is your Friend, your best Friend, your old Friend, your none-such in Heaven and Earth, *Psal.* 73. 25. The Procurer of all your Mercies

cies, the ſweetneſs of all your Comforts, the crown of all your Glory, and doth he not deſerve your Eſtimation? If he hide his Face all Light goes with him, if he ſuſpends the Communications of his Favour, nothing is comfortable to you, if he lock up his Treaſures, nothing but Poverty and waſting covers your Souls, every thing without him is nothing, and with him, any little thing is enough; Bread and Water is rich cheer with Chriſt, Diſgrace and Reproach is Honour with Chriſt; Poverty is Riches with Chriſt; O prize Chriſt then, for he puts a worth upon all things that you can enjoy.

Fourthly, Conſider the wonderful value the Lord Jeſus Chriſt puts upon you, and let this perſwade you to a due valuation of him, *Gal.* 2. 20. *Who loved me, and gave himſelf for me,* Joh. 15. 16. O amazing, wonderful, ſovereign Grace! That the Son of God ſhould ſet his higheſt Regards upon loathſome Dung, ſwept out of door by divine Juſtice, caſt out into the open Field, pityful, loathſome, undone Creatures, that he ſhould account you (Believers) as the Apple of his Eye, who have been as Thorns in his ſide, that he ſhould account you as a Seal on his Heart, who have been ſpears to pierce through his Bowels, that he ſhould value you as the travel of his Soul, the Jewels of his Crown, the Inhabitants of his glorious Preſence to all Eternity, that he ſhould account ſuch ſpotty Worms as you worthy of his Love, his Blood, and his Mediation, deſerving his Boſom, his Kingdom and his Throne: O what ſtrange aſtoniſhing Grace is this! and will you prefer Creatures, and place Relations in your Boſom, and let Chriſt lye out of door,

door, O unworthy act indeed! Surely he deſerves your higheſt Eſtimation, O prize Chriſt! prize Chriſt! value him.

Firſt, Above all things in Heaven and Earth, count nothing like him, much leſs above him; ſet him in the uppermoſt Seat, enthrone him in your Heart; Let him ride in that Chariot of yours that is pav'd with Love; Eſteem his Perſon above all Perſons, his Purchaſe above all Purchaſe: his Love above all Affections; his help above all Aſſiſtance: Value him above Father, Mother, Husband, Wife, Friends, Pleaſures, Credit, Riches, or whatever is deareſt to you: Say as *Moſes* did, *Who is like to thee? Exod.* 15. 11. *Thy Name alone is excellent, thy Glory above the Heavens.* Eſteem his Precepts above all the Commands of men; His Promiſes, his Priviledges, his Comforts, his Ordinances, his People above all: Chriſt, in conjunction with other things, accounts himſelf ſlighted; He muſt be *Aut Cæſar, aut nullus.*

Secondly, Prize Chriſt in all; in all Perſons and things, make him the Standard to meaſure the worth of all created Beings by; Reckon things as they carry Chriſt in them: when Satan or Corruption tempt you to a high eſteem of any, Ask them, as Chriſt did, whoſe Superſcription and Image they bear? *Matth.* 22. 20. As the Talent of the Temple was of greateſt value, ſo let thy Account be of thoſe things that have the Temple ſtamp upon them, in a Sacred Reflection of Jeſus Chriſt. Reckon not much of any thing that hath not *Aliquid Chriſti*, ſomething of Chriſt in it.

Thirdly, Prize Chriſt at all times; not only by fits and ſtarts; not when he brings thee Loaves, and

and loads thee with his Favours onely, but alſo when he hides his Face, and holds his Hand, when he ſeems to take no notice of thee: Let Chriſt be thy Sun in the Day-time; let him be thy Diamond in the Night, when all other Lights are gone, and ſhadows of Darkneſs are over thee; let him be alwayes uppermoſt in thy Account; Think meanly of him at no time; let him lye between thy Breaſts, to ſatiate thee at all times, *Cant.* 1. 13.

3. *Duty.*

Thirdly, Believers, Have all your expectations from Chriſt, *Pſal.* 62. 5. *My Soul waiteth only upon God, for my expectation is from him.* If the Lord Jeſus be ſo rich, then he is able to maintain you, and ſupply all your wants: There's Bread enough in his houſe to feed you; Light enough in him to guide you; Comfort enough to cheer you: Blood enough to pardon you; Righteouſneſs enough to juſtifie you: Grace enough to ſanctifie you: Strength enough to bear and ſupport you; Treaſures enough to ſatisfie and requite you. Hence 'tis he calls his People to look to him, and be ſaved, *Iſa.* 45.22. And on this Belief the Saints reſolved to wait and look for him, *Iſa.* 8.17. O Chriſtians! expect all you need from Chriſt: His ſufficiency to help you, and his willingneſs to ſupply you, are Arguments enough for your Expectation: why ſhould you look to Creatures more than to the Creator? to the Clay, more than to the Potter? to broken Pits, more than to the Fountain? to the Phyſician, more than unto God? Is there not a God in *Iſrael*? why then are your eyes, Chriſtians, after empty Ciſterns, and things that cannot profit you? Have you choſen Chriſt to be your

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Rock, your Fountain, Life, Sufficiency, and Fulneſs, to fill all in all; and yet run to other things for your Relief, as if he were not able to ſupply you? O Souls! faſten your eyes on Chriſt; expect all you want from him, as the impotent man did on *John* and *Peter*, *Acts* 3. 5. Look not ſo much on Creatures and Relations, Friends, Riches, and Wiſdom, *&c.* leſt you be aſhamed; but wait for the Viſion, for it will ſpeak, *Hab.* 2. 3. Expect all you need from Chriſt, for the expectation of the poor ſhall not periſh.

4. *Duty.*

Fourthly, Be contented with Chriſt alone, whatever is wanting; and truly, 'tis ſtrange indeed, that an infinite Portion cannot ſatisfie a finite Being, and a whole Ocean fill a little Veſſel; Believer, Thou haſt the perſon of Chriſt, who is the wonder of Angels, the Satisfaction, and the Heaven of glorified Saints, the deſire of all Nations, the longed-for *Joy* of all that truly know and taſt him, and will not this content you? *Paul* could leave all the World to go after Chriſt, and art not thou ſatisfyed with Chriſt, without the World? *This* (ſaith *Agnes* the *Roman* Martyr) *Even this is he, I now confeſs that I do love, I will make haſte to meet him.* The naked preſence of Chriſt hath been a Heaven to ſuffering Saints under the want of all things: *I have found a neſt of Honey* (ſaith *Algerius*) *in the Entrals of a Lyon, in a deep dark Dungeon, I have found a paradiſe of Pleaſure*, &c. And if ſome glimpſes of the preſence, ſome Illapſes of the love of Chriſt, were enough to theſe Sufferers in the want of all things, O unreaſonable Soul, that thou ſhouldeſt complain, and be diſſatisfyed, who haſt an Intereſt

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in Chriſt, and ſo much of other things too. O Chriſtian! If Chriſt be thine, let it content thee, for all is thine; his Heart is upon thee, and will not that content thee? He loves thee more than all the World, he will not leave thee, and will not this pleaſe thee? *Heb.* 13. 5. He will care for thee, 1 *Pet.* 5. 7. Thou ſhalt want no good thing, he will make up the want of creatures with himſelf, he will ſweeten bitter cups; 'tis but a little while, and he will take thee to himſelf, where Wants, Sufferings, Shame, Reproaches, Griefs, and Sin ſhall trouble thee no more: O then be ſatisfyed with a ſingle Chriſt, in Heaven he muſt be thy alone Happineſs; there's no Houſe, Land, Husband, Wife, Parent, Children, to make up thy Fullneſs and Bleſſedneſs, there God will be all in all, and is not this God in Chriſt enough now?

5 *Duty.*

Fifthly, Take up your Delights in this rich and glorious Chriſt, he is the Treaſure, and his ſhould be the heart alſo, *Math.* 6. 21. There is all that in Chriſt, which thy Heart can deſire, ſtretch thy Longings to the utmoſt, and he is infinitely beyond them; and if he deſerves to be the object of thy Deſires, then of thy Delight, for what is Delight but Deſire in Fruition? He is the only adequate object of Delight: other things are unſutable to a ſpiritual Heart, and cannot pleaſe; empty, and cannot ſatisfie; fading, and cannot laſt; cloying, and ſoon become burdenſome; but God in Chriſt is an eternal Excellency: thoſe things that ſeem moſt delectable in Creatures, are but Derivations from his Excellency, Drops of his Fullneſs, Sips of his Sweetneſs, the impreſs of his Fingers: The precious

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Ordinances of Chriſt, are but the Galleries in which he walks, the Chariot in which he rides, the Cabinet wherein his Jewels lye, the Ciſterns through which Waters of Life paſs to ſaved ones; and if theſe be ſo pleaſant, O what then is himſelf, and ſhould not Believers then delight themſelves in him.

Queſt. But how ſhall I do to get my Heart to this delight in Chriſt? I find my Affections cold, and my Spirits dead, that I cannot taſte that Sweetneſs in Chriſt, nor take that Pleaſure in the Almighty as I would.

Anſw. Firſt, withdraw your Hearts from all other Delights, this courſe doth the Lord ſet *Iſrael* to get up to a delight in himſelf, *Iſa.* 58. 13, 14. There is no greater Enemy to true delight in God, than a perſons own carnal Pleaſure, and delight in things below God, *Whoredom and new Wine take away the Heart*, *Hoſ.* 4. 11. 'Tis impoſſible a Soul can take pleaſure in Chriſt and Sin together, *Mat.* 6. 24. For carnal Pleaſures withdraw the Affections from God, *Job* 21. *ver.* 12. to 15. 1 *Joh.* 2. 15.

Secondly, Reſt not till you have cleared up your Intereſt in Chriſt, and can upon good grounds apprehend him as your peculiar and chief Treaſure better than all the World beſides, and appropiate it to your own Souls, *Cant.* 2. 3. 5. This drew the Spouſes Heart to ſo much longing after and ſolace in the Lord Jeſus, even the ſight of his tranſcendent Worth beyond all others, and her title to all thoſe Excellencies; 'tis ſeen Intereſt in Chriſt that draws out the Heart after him, *Cant.* 7. 10. Doubts of Relation to Chriſt, and Fears of laying a claim to theſe precious Treaſures, damps the Soul pleaſure in Chriſt.

Third-

Thirdly, Be ſatisfy'd about Chriſt's ſpecial love to you, and delight in you, 1 *Joh.* 4. 19. Jealouſies about an Intereſt in this love of God, did ſo cool the *Jews* Hearts towards him, *Iſa.* 49. 14. *But* Zion *ſaith, the Lord hath forſaken me, and my God hath forgotten me*: From hence they began to ſlack their pace after God, and cryed out, behold what a wearineſs is it, and ſnuffed at it, *Mal.* 1. 13. *chap.* 3. 14. Suſpition of Chriſts Heart towards you will ſtraiten yours towards him: think well of Chriſt's Heart to you, cheriſh daily a good Opinion of his Nature, Affection, and Faithfulneſs.

Fourthly, Beg hard for heart-affecting ſights of Chriſt; This ſo enamoured the Spouſes Heart, ſhe ſaw the beauties of her beloved, *Cant.* 2. 1. She beheld him to be the roſe of *Sharon*, and Lilly of the Vallies, the powrings out of his Name drew her affections to him, *Cant.* 1. 3. The Eye affects the Heart, *Lam.* 3. 51. As with Sorrow ſo with Joy; 'Twas *David*'s Sight of God in the outgoings of his Love and Glory, that made his Soul thirſt after him, *Pſal.* 63. 1. 2.

Fifthly, Be much in the conſideration of what Chriſt hath done for you, and beſtowed upon you; this ſo engaged *Hezekiah*'s Heart to God, *Iſa.* 38. 17. and filled *David*'s heart with ſuch an Extaſy of Joy in God, 2 *Sam.* 7. 19, 20. *Pſal.* 8.

Sixthly, Get a nature and Spirit ſutable to Chriſt, *Simile Simili gaudet*, *Pſal.* 17. 15. *I ſhall be ſatisfied when I awake with thy Likeneſs.* This made the Image of Chriſt glorious in the Souls eye alſo, when once it becomes changed to in it's Likeneſs, 2 *Cor.* 3. 18. Therefore did *Paul* delight in the Law of God after the inner man, *Rom.* 7. 22. Becauſe

cauſe he had his inner parts changed into the Image of it; what pleaſure will wicked men take in a wicked Cauſe, from the ſimilitude it hath to their own Nature? So will the Soul in Chriſt, when once brought into a ſutableneſs to him.

Laſtly, Be much in Communion with Chriſt, and this will beget wonderful Joy in him, *Pſal.* 119. 167. *David*'s being much converſant in God's Laws, begat and ſtrengthen'd his delight in it. So *verſ.* 14. 'Tis Intimacy breeds Delight, whereas Strangeneſs leſſens all that Familiarity and Pleaſure we elſe might take in Perſons, *Pſal.* 14. 10. *A Stranger intermeddles not with his Joy.* Be not contented to keep to duty, but preſs after Communion with Chriſt therein.

6 Duty.

Sixthly, Be not troubled at your Wants, Loſſes and Sufferings, you undergoe in this World; Conſider theſe four things.

Firſt, You can want no good thing, the God of Glory ſtands bound for your Supplies, *Pſal.* 34. 10. *They that ſeek the Lord ſhall want no good thing,* Pſal. 23. 1. *The Lord is my Shepheard, I ſhall not want.* It cannot be, that thoſe who are ſo much intereſted in the Heart, Care, Perſon, and Treaſure of the Lord Chriſt, can be deſtitute; what can you want who are entitled to all good things? 1 *Cor.* 3. 22, 23. Who are Heirs of the Promiſes, Promiſes that concern the Life that now is, and that which is to come, 1 *Tim.* 4. 8. You have a ſurer Title to your Supplies, than they that have moſt of the World in their hands; for God hath laid up, in the hands of Jeſus Chriſt, a full Allowance for you, how ſhort ſoever he may ſeem to keep you for

for a while: the Earth is your Lords, and the Fullneſs thereof, and the Cattel on a thouſand Hills, *Pſal.* 50. 10. 12. *Pſal.* 24. 1. Heaven, and Earth and all things therein, are made over in the everlaſting Covenant for your uſe.

Secondly, You ſhall want or ſuffer no more than infinite Wiſdom, and fatherly Love ſees beſt for you; 'tis impoſſible that divine Purpoſes ſhould be fruſtrated towards you; he that will work will work, and nothing ſhall let, 'tis not Men nor Devils, nor the greateſt injury of time, can deprive you of your Fathers Allowance, and that is upon infinite Wiſdom and good Pleaſure. The Wings and Wheels of Gods Providence over his people, and for them, are full of Eyes within and without, to ſhew the wiſe Care and Providence of God over his, in the worſt of times, and hardeſt condition; and theſe Wheels are moving for your Good, Chriſtians, and God ſees in the darkeſt Providence, what is beſt for you; all his Dealings with his people, are the Fruits of everlaſting Love, *Jer.* 31. 3. God doth in infinite Wiſdom manage all your Concerns; 'tis not by Chance, or through any inadvertency, any Croſſes or Loſſes befall you, but all is done in wiſe Counſel.

3dly, The leſs you have of Creatures, the more will God give you of himſelf, if you be looking to him, and by Faith live upon him. God will admit of no Vacuums towards his people, they can want no good thing; therefore if creature-ſupplies be remov'd, Grace comes in the room; as they ſay, Water will aſcend to prevent a Vacuum, and Grace will deſcend to prevent Emptineſs in Believers; God comes in the room of creature-com-

ſorts: when *Job* was ſtript of all, he had more of the viſions of God, *Job* 42. 5. *John* had never more Intimacy with Jeſus Chriſt, than when he was in the barren Iſland of *Patmos*, ſtript of the Confluence of earthly Comforts; *Elijah* never made a better Meal, than when he was driven into the Wilderneſs, and the Angel was his Cook, 1 *Kin.* 19. 8. Ah Believers! you have never better Allowance of God, than when you are cut ſhort in outward things, if you be faithful; therefore you ſhould be quiet under all Straits and Neceſſities in the world. The day we live in is full of Tryals to many a gracious Soul, the wants of many may be more than many think of, and 'tis now a time to expect more Maintainings from the hand of God, and from the Spirit of Grace, when outward things are removed; when *Iſrael* was brought into the Wilderneſs where was no ſowing nor reaping, they had their Bread from Heaven, and 'tis God's uſual way, to ſend Meat from his own Table, when the Tables of his Children are empty, I mean, more ſpiritual Communications from himſelf, if they murmur not, but patiently and quietly wait for God's Salvation.

Laſtly, Conſider, Believers, 'Tis not long you ſhall be in the way of Wants, or Sufferings: the time is haſtning that will ſet you beyond the reach of offending Providences, nothing ſhall offend you when you get home to your own Country. O! the time is haſtning, when Moth and Ruſt cannot conſume, nor Thieves break thorough and ſteal, *Matth.* 6. 20. And when afflictive Providences cannot injure your Treaſure, if the Lord be your Treaſure, 'tis not long you will be open to the Injury

of

of time, and to thoſe Caſualties that paſs upon your Comforts: every day (Chriſtians) brings you farther through the Briars, and Thickets of this World, and through the barren Wilderneſs, that leads to your *Canaan*; you are travelling apace towards a period of all your Tryals, every new hour brings you a ſtep nearer to the Sight, and Fruition of your bleſſed Inheritance. Chriſtian, Think every Evening, now I have a day leſs to wade through the deep Troubles, and Red-ſea of this World, and to be kept at ſuch ſtrait Allowances and Supplies in this Life: O a real Faith of this, how ſhould it patient and quiet Believers, under preſent Straits and ſhort Allowances here? O! Think upon the coming of the Lord, *Jam.* 5. 7. *Be patient therefore Brethren, unto the coming of the Lord, behold the Husband-man, waiteth for a precious Fruit of the Earth, and hath long patience for it*: He waits a long time before Harveſt comes, and bears many a wet-day, and ſhall not a Believer wait with more Quietneſs, and hope for a far better Treaſure? O! Chriſtians, if you feel ſome Difficulties and Straits through want of Supplies, Comfort, Credit, Strength, Eaſe, Peace, Reſt, for a little time, know, Eternity is coming, that will make amends for all.

7 *Duty.*

Seaventhly, Live upon your Treaſure, theſe unſearchable Riches in Chriſt; for this end hath the Father provided thoſe rich Treaſures, to ſatisfie you here, and to ſolace you hereafter, 'tis laid up in Chriſt for you, not lockt up from you. Chriſtians, the Lord Jeſus is a Fountain ſealed to, not from you, there's no Bolt between you and your Treaſures, you may go and fetch ſupply at all times

of need, *Heb.* 4. 16. It hath pleaſed the Father that in Chriſt ſhould all Fullneſs dwell, *Col.* 1. 19. For the uſe of Believers, that he might give eternal Life to all that come to him, and be the head of the Body, the Fullneſs that filleth all in all, *Eph.* 1. 23. This is the work he hath undertaken to do, and invited all his people to come to him, that they might have Life, and have it more abundantly, he bids them ask and ask again, that their Joy might be full, *Joh.* 16. 23, 24, 26. This is the Will of God, that Believers ſhould eat their own Bread with Quietneſs, 2 *Theſ.* 3. 12. And make uſe of this Inheritance for all their Supply and Comfort: Chriſtians, you cannot make too bold with your own, Chriſt and all his Fullneſs is your Intereſt: you may wear out your Welcome with men, and beg too often at fellow-Creatures doors, but you cannot ask too often of free Grace, or take too much of Redemption-treaſures, if you be ſure to refer the Meaſures and time to divine pleaſure. In all your need come to Chriſt for whatever you want, for the Life that now is, and that which is to come; this anſwers the end of the everlaſting Covenant, and the Fathers placing this ſtore in Chriſt, and Chriſt's undertaking the Care, Conduct, and Salvation of all that come to him, and this wonderfully pleaſeth Chriſt, and advanceth his mediatory Glory: this alſo keeps up the credit and Reputation of the ways of God in the World, when Strangers ſee Believers rich fare, and what a Sufficiency is laid up in Chriſt for them, that Chriſt maintains his own poor, that they need not go a begging; this commends that State and Government, where care is taken to prevent wandring

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Beggers: Beſides, otherwiſe the Promiſes are uſeleſs if you come not to Chriſt for all your Supplies. Theſe full Breaſts will be injured if you milk them not out, Promiſes are the Bags in which this Treaſure is carried out to believers, which will wax old if you uſe them not. Chriſt gets nothing (Chriſtians) by your Savingneſs this way, the more he lays out upon you, the more he lays up for you.

8 *Duty.*

Eighthly, Improve your Intereſt in theſe vaſt Treaſures, to the enriching of your own Souls; are there ſuch Riches in Chriſt, and is this Jeſus yours? O then labour to be rich alſo. There are two things which I ſhould preſs you to be rich in, 1. In Grace, 2. In good Works.

Firſt, You that have Intereſt in theſe Treaſures of Chriſt, labour to be rich in Grace, be not content with the Truth of Grace, with little Meaſures of Grace, but ſtrive to abound in Grace, 1 *Theſ.* 3. 12. For,

Firſt, Grace is the beſt Treaſure, and moſt rationally deſirable for it's ſelf. All other created Beings are conditionally good, ſo far as God ſees them beſt for us, and ſo far as they conduce to the great end of Gods Glory, and our Salvation; but Grace is abſolutely good, becauſe 'tis part of the divine Nature and Image of God, 2 *Pet.* 1. 4. Which divine Nature he tells us, *ver.* 5. 6. Lies in Faith, Vertue, Knowledge, Temperance, Patience, Godlineſs, and Charity. 'Tis abſolutely neceſſary to the glorifying of God, and being glorified with God, *Heb.* 11. 6. *Without Faith 'tis impoſſible to pleaſe God, and without Holineſs no man can ſee God,*

Heb. 12. 14. Grace is the beſt Treaſure, becauſe the moſt enduring Treaſure, the moſt potent Treaſure, it can procure more than all the World can, *Mark* 9.23. *All things are poſſible to him that believeth.* Indeed created grace cannot, by way of Merit or Purchaſe, procure any thing but by way of Appropriation and Meekneſs, it brings that which all the World cannot: Grace is Gods high way to Mercy and Peace, being under a Promiſe of Peace; Grace and Peace are uſually twins in gracious Souls, 2 *Pet.* 1. 2. Grace can quiet you under Troubles, ſtrengthen you under Weakneſs, guide you under Darkneſs, cheer you under Sufferings, enrich you under Loſſes, and fill you under Wants; again, Gaace is the pureſt Treaſure, earthly Treaſures are as thoſe Cities *Solomon* gave to *Hiram*, a mere *Cabal* and dirty things, defiling the Souls of thoſe that have them, and uſe not them aright; Grace is the moſt pleaſant Treaſure, it doth not burthen thoſe that have it, as earthly things do with waſting Cares and tormenting Fears. Further, Grace is the beſt Treaſure, in that it will go with the Soul into the other World; all the Riches of this World muſt be left behind, Death puts the Owner and his Intereſt into a winding Sheet; no man's Propriety to theſe out-lives himſelf, the Grave buries all his Relation to theſe things, but Grace never dies, true Holineſs goes with the Soul to glory.

Secondly, Labour to be rich in Grace, becauſe if you have but little grace, you will hardly prove the truth of grace, though the leaſt grace is grace, as a drop of Water is Water, yet a little grace doth not ſo capacitate a Soul to ſee it, 2 *Pet.* 1. 9. He that

that wants this thriving Grace, forgets that he was purged from his old Sins, he cannot remember or make out his ſaving Change, or putting off his old ſtate; little Grace is ever ſceptical, and ſubject to Doubtings, *Matth.* 14. 31, *O thou of little Faith, wherefore didſt thou doubt.*

Thirdly, Becauſe little grace will hardly carry a Soul through the Temptations, Duties, and Sufferings of the day we live in; theſe are ſome of the laſt times we are fall'n upon, and the laſt times are perillous times, 2 *Tim.* 3. 1. This is the Character of theſe times, *Abounding Iniquity, and Decay of Love, Matth.* 24. 12. And therefore a little Grace will not carry a Soul through ſtrong Corruptions; where Sin abounds, Grace muſt abound much more, or elſe the Soul will looſe ground, *Rom.* 6. 1. What the Apoſtle ſpeaks there of grace in God, 'tis as true of grace in Saints that muſt abound more than their Sin, or elſe Sin will be too hard for them; Judgment muſt be brought forth to Victory, or elſe the bruiſed Reed will break, *Matth.* 12. 20. For this end the Apoſtle adviſeth the *Epheſians*, in his time, which were leſs liable to ſuch Temptations, they ſhould put on the whole Armor of God, and having done all, to ſtand, *Eph.* 6. 13.

Fourthly, Elſe you cannot anſwer the ends of grace, and all the Coſt of God about you; the deſign of grace in all the means and helps to his people, is to further their growth in grace, and to make them abound to all well-pleaſing before God, *Iſa.* 5. 2. 4. *Joh.* 15. 2. *Pſal.* 92. 13, 14. To whom much is given of them much is required, *Luke* 12. 48.

Fifthly, That ſo you may be more like to God, who is rich to all that call upon him, *Rom.* 10. 12. He is rich in Mercy, he hath abounded in the Riches of grace towards all his People, *Eph.* 1. 7, 8. Chriſtians ſhould be Epitomies of Chriſt, and Reſemblers of his Excellency, holding forth his Vertues in the World, 1 *Pet.* 2, 9. There can be no greater glory to a Child of God in this World, than to be like to Chriſt, who is the glory of the Father; but by being rich in Grace, you will much manifeſt the Excellency of Chriſt in the World.

Sixthly, By being rich in grace, you will become more ſerviceable to God and others in your Generation, you will be able to do more work for God than others. Grace is a Talent, and the more Talents you have, the more Incomes hath God from you, *Matth.* 25. 16, 17. Rich men have larger Capacities to honour God in the World than others have, they can do more, and lay out more for God, and be more ſerviceable for God than others; they can feed the Hungry, and cloath the Naked, and take Out-caſts into their houſes; they can do more to ſupport the intereſt of God, than the poor, and have more Subſtance to honour God with; ſo Souls rich in grace, have larger Abilities to ſerve and honour God with: the more Grace the more acceptably can they ſerve God, *Heb.* 12. 28. The more ſpiritual Services are the more acceptable to God by Chriſt, 1 *Pet.* 2. 5. For ſuch the Father chuſeth to ſerve him, who ſerve him in Spirit and Truth, *Joh.* 4. 23. *Pſal.* 45. 12. *And the Daughter of* Tyre *ſhall be there with a Gift, even the rich among the People ſhall entreat thy Favour.* *Tyre* was a rich place as well as vitious, and yet, there would God have a

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People, which ſhould honour him with their gifts and large expences for him, and the richer the People, the greater will their gifts be; *The rich*, or richeſt, for 'tis the ſuperlative in the *Hebrew*, *Shall bring Gifts, and entreat thy Favour*: noting, that thoſe who are more ſpiritually rich, are more ſerviceable for, and potent with God through Chriſt: theſe can do more with God, as *Noah*, *Daniel*, and *Job* were mentioned above others for their Potency with God, *Ezek.* 14. 14. And *Moſes* and *Samuel*, *Jer.* 15. 1. As men who had larger faith and grace, and ſo greater Intimacy with God than others, and ſuch as could do more. O Chriſtians, labour after more grace, becauſe hereby you may become more ſerviceable for God and others, you may more prevail with God through Chriſt for Mercies for the Nation, and can be more helpful for others to teach, counſel, and comfort them, and have more Gold, Myrrhe and Frankincenſe in your Treaſures to offer to, and for Chriſt.

Seaventhly, The more rich you are in grace, the more rich you will be in glory; the more grace you improve for God, the more glory ſhall you receive from God, *Luke* 19. 17. 19. This is the rule of the Lords Procedure in the day of Judgment, he will render to every man according to his work, 2 *Cor.* 5. 10. Though glorified Souls receive not for their grace, yet they ſhall have according to the Meaſure of their graces, for grace widens the Veſſels of Mercy for glory. The more Liquor the Veſſel hath, the larger it is; ſo the more grace, the larger is that Soul, and the more capable to take in glory, when grace ſhall be turn'd into glory.

Queſt. But ſome may ſay, *How may we get more of this ſpiritual Treaſure?* *Anſw.*

Anſw. Firſt, Get your Hearts more engaged to it, Deſires are the Souls Wings, that carry it over all difficulties, to it's beloved Object; this is one Character the Apoſtle gives of rich men, 1 *Tim.* 6. 9. *They are ſuch as will be rich:* They have an earneſt mind, an ardent Deſire to be rich, 'tis a Will and Purpoſe grounded on Counſel and Conſideration; Chriſtians, this will much further your obtaining theſe riches of grace, if you once get your Hearts reſolved for them.

Secondly, Labour for a holy skill in managing Chriſtianity to the greateſt Advantage; this makes men thrive when they have the Myſtery of their Art, and are their Crafts Maſters, and underſtand the Rules of their Trade; unskillful perſons are not like to thrive whatever their Employment be, *Prov.* 4. 7, 8. *Prov.* 3. 13. 14. *Prov.* 24. 3.

Thirdly, Be diligent in the uſe of all your helps and advantages to Soul-profit, *Prov.* 10. 4. *chap.* 13. 4. 2 *Pet.* 1. 5. Take all Opportunities of waiting at the Pools ſide, *Iſa.* 55. 1. They that will be rich in the World, take all Opportunities of getting, and ply Markets and Fairs, and Seaſons of Advantage for their Intereſt, and ſo do Souls that thrive in Spirituals, they are much in waiting on God, they loſe no Seaſons that will bring them in ſome Soul-advantage, *Prov.* 23. 23.

Fourthly, Be ſtill getting in more and more grace from Chriſt, 'tis Chriſt's Treaſures that enriches the Soul, he that will be rich muſt buy tryed gold of Chriſt, *Rev.* 3. 18. The graces of Chriſt are true gold, they will bear the Fire, and hold out in greateſt Tryals: counterfeit grace will be as reprobate Silver when it comes to melting, it will be

be as Hay and Stubble that periſh in the Fire, but true grace will hold in time of Tryal, 1 *Pet.* 1. 7. In this, Gold differs from all other Mettals in that it loſeth nothing by the Fire, but comes forth the more pure; ſo is the grace of Chriſt, 'tis as tryed Gold, that doth not looſe, but get in the Fire of Affliction and Temptation. Naturaliſts ſay, that Gold is more warm in the night than in the day, ſo true grace cheers the Heart more in the night of Tribulation, than in the day of Proſperity. O Chriſtians! if you will be rich, get in grace from Chriſt, every day, for that is the true *Cornucopia*, or the Souls plenty, *Joh.* 1. 16. *Of his Fullneſs have we received Grace for Grace.* Make ſome new Additions to your graces every day, 2 *Pet.* 1. 5. What the Heathen ſaid concerning Learning, *Nulla dies ſine Linea*, Let the Chriſtian ſay concerning Grace, *Nulla dies ſine Gratia.* This would be a notable way to Soul-proſperity, to be getting from Chriſt ſome more grace in every Approach to him: as are your Receivings from Chriſt, ſo will your Thrivings be; put often the hand of Faith into Chriſts Treaſury, and graſp large Portions of Grace for thy Soul: Faith is the only receiving grace, *Joh.* 1. 12. *To as many as received him, to them gave he Power to become the Sons of God*, *Joh.* 7. 39. Therefore 'tis called the Subſtance of things hoped for, *Heb.* 11. 1. Faith appropriates to the Believer, the Overtures and Promiſes of grace, and by a ſecret magnetick Vertue derives in from the Fullneſs of grace needed Supplies, Faith dips into the Fountain, and fills the Soul with what it needs.

Fifthly, They that will be rich in grace, muſt be thrifty ſaving Souls, choice of their time, and careful

careful that they do not waſt their graces, or looſe the things that they have wrought, 2 *Joh. ve.* 8. So perſons that are thriving in the World, are ſaving of every thing, that nothing be waſte; the ſame Care is needful to ſpiritual Enrichings; Prodigality will ſoon conſume great Eſtates, he that is not ſaving will never be wealthy: Chriſtians, do not conſume your days as a Tale that is told, *Pſal.* 90. 9. make the moſt of every hour, do your proper work every day; a wiſe and faithful Improvement of time, would tend much to Soul-flouriſhings, *Eph.* 5. 16. Spend no words in vain: put Time and Talents to the greateſt Advantage: they got moſt for God and themſelves, who were moſt in the Improvement of their Talents; hold faſt alſo the Truths you have received, *Rev.* 2. 25. That is, keep and retain the Doctrine, preſerve and maintain the practice of thoſe Truths you have received.

Sixthly, Be much in begging grace, be always asking ſome ſpiritual Bleſſing from God, as *Caleb*'s Daughter *Achſah*, Judg. 1. 15. her Father had given her one Bleſſing, and ſhe asks another, and 'tis ſaid, he gave the upper and the nether Springs; ſo be not content with what you have, but ſtill be craving for more grace: like Princes Favourites who have their Lords Ear, will be often begging, now this place, then that Preferment; ſo Believers be ſuing hard for Grace, ply the Throne of Grace daily, looſe no Opportunity wherein you may further your ſpiritual Intereſt by Supplication; this is Gods appointed way to the obtaining of Mercy, *Ezek.* 36. 37. Follow your Sutes till you obtain, let your chiefeſt Requeſts be for Grace, and be reſtleſs till you

you prevail, like *Jacob*, who would not let God go till he had bleſt him, *Iſa.* 62. 7. Give him no reſt, till he eſtabliſh and make *Jeruſalem* the Praiſe of the Earth. Never leave begging till the Lord Jeſus hath left off giving, and that will not be whilſt he ſits upon the Throne, *Eph.* 4. 8.

Laſtly, Maintain conſtant, intimate, and univerſal walks with God: He is the moſt thriving Soul that keeps neareſt to God; as that is the fruitfulleſt ground that is neareſt the warm Sun, *Iſa.* 18. 4. *Deut.* 33. 14. ſo is it to keep near to God: This was that which exalted *Iſrael* above all Nations, they were a People near to God, *Pſal.* 148. 14. This made *Enoch* ſo ſoon ripe for Heaven, he was one that walkt with God, *Gen.* 5. 24. Chriſtians, 'tis not your ſitting under God's ſhadow, will make you thrive, till there be a dew on your Souls, *Hoſ.* 14. 5. 7. Keep much in his preſence, with him is the Fountain of Life, *Pſal.* 36. 9. Be alſo conſtant in thy walks with God, not by fits and flaſhes, but drive a ſteady Trade of godlineſs: Let thy whole courſe of Life, both in thy Civil and Religious Duties be as one conſtant Walk with God, *Gen.* 17. 1. In your Callings, Relation-Duties, in every ſtate, change, and undertaking, keep cloſe to God; this is a notable way to ſpiritual proſperity, *Deut.* 5. 33. 2 *Chro.* 17. from *verſ.* 3. to 7.

Secondly, Improve your Intereſt in Chriſt, towards your inriching in good Works; Labour to be rich towards God, as well as in your own Souls, *Luke* 12. 21. 1 *Timothy*, 6. 18. Conſider, Chriſtians, the more you lay out for God, the more are you like to God,

God, *who giveth us richly all good things*, 1 *Tim.* 6. 17. And in being rich towards God, you will inrich your own Souls alſo: for he that ſoweth bountifully, ſhall reap bountifully, 2 *Cor.* 9. 6. Acts of Mercy and Piety are as good Seed, that ſhall not miſcarry, but ſhall bring forth a ſure crop in glory, *Gal.* 6. 8, 9.

9. Duty.

Ninthly, Live up to your Treaſure, Walk as becomes ſo high a Dignity and Relation to ſo rich a Jeſus, 2 *Theſ.* 2. 12. This is but reaſonable, if God hath changed your State, that you ſhould change your Lives; If your Relation be new, then your Converſation ſhould be new alſo, *Eph.* 5. 8. 'Tis an unſutable thing, if God hath inveſted you with new Priviledges, to retain your old Practices: You were Slaves to Sin and Satan, but the Son hath made you free; how unbecoming a ſtate of Liberty are Bonds and Fetters? Grace hath given you Beauty, and, is it fit you ſhould lye in Aſhes, and wear your Sack-cloth ſtill? Chriſtians, you are arrived to your adult ſtate, and to your manly years, and will you be like Children, and Heirs under age? This is unſutable. How unbecoming is a carnal Heart to a Spiritual State? Works of Darkneſs to the Day-time? *Rom.* 13. 12, 13. You were poor, worth nothing, ſtript of all, deſtitute, afflicted, and naked; Redemption-Mercy hath inrich'd you, and once more intruſted you with a glorious Treaſure. O, how unmeet is a low Spirit and ſordid Life now! To live on beggarly Elements, to wear filthy Garments, to ſit in the duſt, and wallow in the mire of your Corruptions, this is moſt unworthy alſo of the Grace

Grace by which you are advanced. Hath the Lord advanced you to Dignity and Honour, and will you diſgrace the Throne of his Glory, and walk unbecoming his Highneſs and Majeſty? O Chriſtians, you bring Diſhonour on that King of Glory you are related to, to live like the Subjects of Satan, and Inhabitants of the lower World: you diſgrace his Family, into which you are adopted, to be heterogeneous to it in your Spirit and carriages: you diſparage the Table you are admitted to, and the Fare you live upon, to look ſo ill-favoured and lean in your Souls, as if the Lord Jeſus kept a bad Houſe, and did not allow meat enough to his Children: O Chriſtians! live as becomes your Riches, and glorious ſtate into which Free Grace hath put you. Now, 'tis becoming ſuch a change in your condition;

Firſt, Not to keep your old Company: Perſons advanced to high Honour, uſually caſt off their former and obſcure Companions, and converſe with Perſons ſutable to their Dignity: When *David* was advanced from the Sheepfold to a Crown, he leaves his fellow Shepherds, and converſes with Nobles: ſo ſhould you, Chriſtians, have no fellowſhip with the unfruitful works of Darkneſs, but rather reprove them, *Eph.* 5. 11. Ye are now fellow Citizens with the Saints, and of the Houſhold of God, and your Lives ſhould be like thoſe, and your intimate Converſes with them, *Pſal.* 119. 63. What, a Chriſtian, and yet help on the ungodly in their way, and love them that hate the Lord? ſit with vain Perſons, and maintain Confederacy with *Rezin* and *Remalian*'s ſon? *Iſa.* 8. 6. What a Chriſtian, and look ſtrange-

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ly on thy Brethren, and become an Alien to thy Father's Houſe? O how unbecoming is this!

Secondly, Not to wear your old clothes: when *Elijah* was mounting to a new condition of Honour, he left his Mantle behind him, 2 *Kin.* 2. 13. When *Joſhua* was advanced to higher dignity, his filthy Garments were taken off, and he was clothed with change of Rayment, *Zach.* 3. 4, 5. O Chriſtians! caſt off your filthy garments, your old ſins, by Repentance, put off Pride, and be clothed with Humility, put off Guilt by Repentance, and put on Chriſt by Faith.

Thirdly, Live not on your old fare: When the three Children were brought to *Nebuchadnezzar*'s Family, they were called to leave their old Pulſe and Water, and live on the King's Table, *Dan.* 1. 5. O Chriſtians! Are you taken from your Kindred and Father's Houſe, and brought into the Family of Chriſt; leave then your old Garlick and Onions, your ſtollen Waters and forbidden Fruit, and feed on the King's Table, eat and drink abundantly of his Proviſions, his fineſt Wheat, and Honey out of the Rock of Ages; feaſt on his Marrow and fat things, the Bread of his Table, his Word and Ordinances, his hidden Manna; let it be your meat and drink to do his Will.

Fourthly, Do not your old work, caſt off the works of Darkneſs, *Rom.* 13. 12. Leave off your old Trade of Sin; and ſerving your former Luſts in your Ignorance, 1 *Pet.* 1. 14. *ch.* 4. 2. but carry on a new Trade of Godlineſs, and Heavenly Converſation, *Phil.* 1. 27.

Fifthly, Leave your old Language; ſpeak no more the Language of *Aſhdod*, *Neh.* 13. 24. Let no

filthy

filthy Communication drop from your Lips, nor vain Diſcourſes be found among you, but let your Communications be holy, *Eph.* 4. 29. *Col.* 4. 6. Perſons of Honour uſually have their Diſcourſes according to their Greatneſs; not ſo light and familiar, but more grave and ſtately. O Chriſtians! labour you to live ſo, that more gravity and ſeriouſneſs appear in your Language and Carriage.

Laſtly, Drive on new Thoughts and Deſigns: when Perſons are exalted from Obſcurity to Honour, they will not take up ſuch old Thoughts and Projects: So Chriſtians ſhould now have new Imaginations, 2 *Cor.* 10. 5. Grace ſhould bring into captivity every Thought to the Obedience of Chriſt. Vain thoughts muſt now lodge no more in you, *Jer.* 4. 14.

10 *Duty.*

Tenthly, If there be ſuch vaſt Treaſures in Chriſt, then you that are the Friends of Chriſt commend him unto others; ſo did the Spouſe, *Cant.* 5. 10, *&c.* ſo will the Bridegroom's Friends ſpeak for their Friend, *Joh.* 3. 29. compar'd with *Pro.* 9. 3. Wiſdom ſhould be juſtified of her Children, *Matth.* 11. 19. O Chriſtians! ſet forth the Praiſes of your Beloved, that others may be taken with him; Do all you can to further the Match between the Lord Jeſus and Sinners: Be adviſing your Neighbours to forſake their evil wayes, and come to Chriſt that they may be ſaved: Be calling upon, and ſtirring up your Chriſtleſs Friends, Relations, Children and Servants, to be looking after Chriſt, that they may be delivered from the wrath to come. You ſhould be publiſhing his Praiſes, and commend him to all the World: O,

be ſpeaking of his Excellency, and the Glory of his Kingdom, *Pſal.* 145. 11.

11 *Duty.*

Eleventhly, You that are intereſted in this Rich Chriſt, be exhorted, above all Portions, to get Chriſt to be a Portion to your Children; you know what a Treaſure Chriſt is, you have found him inriching your Souls; when you were as a *Syrian*, ready to periſh, he came in, and took you up; he comforted you with the Wine of his Conſolation: O, that you would labour to provide this Treaſure for your Children! 'Tis ſtrange to ſee Chriſtians heap up Duſt for their Children, and be ſo careleſs to get Chriſt for them: What if you leave them Houſes and Lands when you are gone, and leave them not Chriſt, what doleful Creatures will they be to all Eternity? Time will conſume your Earthly Treaſures: your Children may out-live their Money and Lands that you may leave them: O, let your chiefeſt Proviſions be for their Souls, do what you can to get Chriſt for them: Some may be poor in the World, and have no Portions to leave them; O, how careful ſhould ſuch be to leave them a Treaſure in the Promiſes, a Portion that will not be ſpent. If you can ſay, as the Martyr, Mr. *Saunders* told his Wife, when he came to the Stake, he had no Portion to leave her, but a Portion in the Promiſes; and ſurely, if you can leave your Children an Intereſt in Chriſt, you leave them the beſt Portion.

But, you will ſay, How might we do this?

Firſt, Labour to Intereſt them in the Everlaſting Covenant: Get ſound and ſaving Faith your ſelves,

ſelves, and that will appropriate new Covenant-Mercies to your Seed, *I will be a God to thee and to thy Seed, Gen.* 17. 7. This is God's uſual way to the Heirs of Promiſe. 'Tis true, Gracious Perſons may have Carnal Children; but this is God's way; Labour to have ſincere Faith your ſelves, and then you will leave Covenant-Promiſes for your children.

Secondly, Get a Treaſure for your Children that will not waſte, by your ſtrong Cries to God for them: Improve the Spirit of Grace and Supplication for them: Pour out ſtrong cries and Tears. Few are like *Auſtin*'s Mother, who did daily pour out Tears for the Converſion of her Son: *'Tis impoſſible* (ſaid *Ambroſe* to her) *that a Son of ſo many Prayers can be loſt.* May be you pray too coldly for them. O follow God Day and Night, for your Children! O, skrew your Supplications higher! It may be you do not pray ſo fervently, ſo believingly as you ſhould for your Children.

Thirdly, Do all you can to convince them of their undone condition withont Chriſt. Don't daub and flatter them with falſe Promiſes; they muſt be born again, or elſe they cannot enter into the Kingdom of God, *Joh.* 3. 3.

Fourthly, Inſtruct them in the knowledge of Chriſt: Be opening, and commending Chriſt to them: ſhew them the neceſſity of Faith, and what the Grace of Faith is: Watch over their Lives; be ſtrict and ſevere in reproving their Sins, that they may be ſound in the Faith.

Laſtly, Lead a holy Converſation before them, that by your Lives you may win them to Jeſus

Chriſt; O your Pride, Paſſion, Carnallity, Vanity, may ſtumble them. Thus do all you can to get a Portion of upper Springs for your Children.

12 *Duty.*

Laſtly, you that have an Intereſt in theſe rich and glorious Treaſures of Chriſt, long to be with Chriſt, for then you ſhall partake of all his Riches; Here you have buta little to carry you in the way, you have but in part, but when you come home to him, then you ſhall have according to the meaſure he hath purchaſed for you, you ſhall ſee and know, as you are ſeen and known, 1 *Cor.* 13. 9, 10, 12. In heaven, there you will have a Treaſure without Meaſure, there you will ſee all his Riches and Glory, and be glorified with his glory, then you will live at the full, you will live upon himſelf, and God will be all in all to your Souls; O Chriſtians! long then to be with Chriſt, there's your Treaſure where your Lord is, your Inheritance is above with the Saints in Light; Chriſt is gone to Heaven, and there are all his Riches: O long then to be fit to go home, to be with Chriſt, that you may partake of all his glory.

And thus have I now come to the further ſide of this great deep, I mean to the Concluſion of this Subject; and O that what hath been opened of this glorious Chriſt, may not be in vain; you have heard much of this Tree of Life, God knows what Fruit hath been gathered: a glorious Treaſure hath been preſented to your View, and offered to you. O ſee what Advantage you have gained, how dreadful will it be, for any that have heard ſo much of this rich Chriſt, to be found poor at laſt? O it will be ſad for any to dye poor in a *Loadicean* State,

State, *Poor*, *Blind*, and *naked*, and to be caſt away. O Sinners conſider this, you that have been woo'd and invited to get this choice, tryed Gold, Chriſt hath pleaded with you, to win your Hearts if poſſible; O take heed you dye not without an Intereſt in Jeſus Chriſt, you will hear all thoſe Truths brought over to you again at the Bar of Chriſt: and all the Counſels and Helps you have had to draw your Hearts to Chriſt, will be then as burning Fire in your Bones, and as boyling Lead in your Bowels, if you periſh without Chriſt; Therefore take heed, take heed, that this Chriſt become not a ſtumbling Stone, and a Rock of offence to your Souls. And ſuch as are Believers, mind your Duty which hath been opened to you; and O that theſe Truths might be profitable to all. And the Lord give a Bleſſing to it. *Amen.*

FINIS.

THE CONTENTS.

CHAP. I.

THE *Occaſion of this Diſcourſe with an Introduction to the words, and Explication of them, and the main Truth contained in them.* Page 1.

CHAP. II.

The perſonal Riches of Chriſt opened, in his divine Nature, manifeſted in his Attributes, with the wonderful advantages thereof to Believers. p. 11.

CHAP. III.

The humane Nature of Chriſt diſtinctly conſidered, it's Reallity proved, his Perſonallity, or the divine and humane Nature in one perſon, ſhewing what kind of Union it is, and the glorious Conſequents and Advantages thereof. p. 43.

CHAP. IV.

Shewing what is the work of Jeſus Chriſt, as he is Mediator. p. 65.
Which lies, 1 *with reſpect to God the Father,* p. 66.
2 *with reſpect to fallen man.* p. 75.

CHAP.

CHAP. V.

Wherein is opened the glorious Advocateſhip of Chriſt, with the unſpeakable Comforts and Advantages thereof, p. 79.

CHAP. VI.

Shewing the Willingneſs of Chriſt, that Sinners ſhould be ſaved, the Sin and Miſery of ſuch as refuſe Chriſt, with Reproof to ſeveral ſorts of perſons. p. 102.

CHAP. VII.

Shewing what Conſolation flows to Believers from the Interceſſion of Chriſt. p. 113.
1 *To weak Believers.* ibid.
2 *To troubled Believers in the depth of Soul-miſery.* p. 116.
3 *To Believers dejected in the ſenſe of ſtrong Corruptions.* p. 120.
4 *To tempted Believers.* p. 122.
5 *To ſuch as are under Afflictions and Suffering, in or by the world.* ibid.
6. *To ſuch as are Mourners for Sion.* p. 123.

CHAP. VIII.

Containing a uſe of Exhortation to Sinners and Saints. p. 128.

CHAP. IX.

Opening ſomewhat of the ſweet Diſpoſitions of Chriſt, (viz.) *His Goodneſs, Love, and the Riches thereof, as to the Kinds, Fruits, and Effects of it.* p. 137.

CHAP. X.

Several deductions drawn from the love of Christ. p. 147.

CHAP. XI.

The glorious Excellency of Christ's tender Pity opened and displayed in the several acts of it, both to Saints and Sinners. p. 153.

CHAP. XII.

The Improvement of the pity of Christ by way of Terror, Encouragement, and Advice. p. 165.

CHAP. XIII.

Wherein is opened the transcendent Humility of Christ. p. 170.

CHAP. XIV.

Wherein is shewn the transcendent Meekness and Gentleness of Christ to his Enemies and to his People, p. 178.

CHAP. XV.

Wherein is demonstrated the infinite Bounty of Christ to all his Creatures, with the manner of his giving, p. 188.

CHAP. XVI.

Wherein the Faithfulness of Christ is opened, in accomplishing all his Prophesies, fulfilling his Promises, to all the Trust committed to him, and in all the Relations he stands to his People. p. 198.

CHAP. XVII.

Shewing that Christ is become a Purchaser in the behalf of

of Believers, how he hath made this purchaſe, and what he hath purchaſed, p. 225.

CHAP. XVIII.

Sanctification and Holineſs is purchaſed for Believers by the death and Sufferings of Jeſus Chriſt. p. 240.

CHAP. XIX.

Adoption-grace prov'd to be the Fruit of Chriſt's Purchaſe, the excellency of this State opened in ſeveral particulars. p. 258.

CHAP. XX.

The Confirmation of the new Covenant is the fruit of Chriſt's Purchaſe, prov'd by ſeveral Arguments. p. 280.

CHAP. XXI.

The Heavenly Inheritance is the Fruit of Chriſt's purchaſe. p. 303.

CHAP. XXII.

The ſecond and third Aſſertions proved, ſhewing that thoſe vaſt Treaſures of Chriſt are opened in and by the Goſpel, that 'tis the Will of God they ſhould be tendred to the chiefeſt of Sinners. p. 293.

CHAP. XXIII.

Containing two branches of Information, what a great bleſſing the Goſpel is, the greatneſs of their Sin that oppoſe the Goſpel. p. 312.

CHAP. XXIV.

Shewing the poor and lamentable ſtate of all Chriſtleſs Souls. p. 323.

CHAP.

CHAP. XXV.

Wherein Christ is set forth to Sinners, as a match worthy of their choice in regard of the Excellency of his Estate, the amiableness of his person, his lovely Dispositions, and other Considerations, to win the hearts of Sinners to be loking after this lovely Jesus. p. 334.

CHAP. XXVI.

Objections answered, Counsels how to come to Christ p. 353.

CHAP. XXVII.

Shewing the Folly of such as pursue earthly things, with neglect of Christ, considering the nature of those things; the Terms on which they are to be enjoyed, the Casualty that attends them, the Guilt such contract. p. 370.

CHAP. XXVIII.

Containing a use of Reprehension to several sorts of persons, with Consolation to all sound Believers. p. 379.

CHAP. XXIX.

Containing a use of Examination, Characters of such as have an Interest in Christ, and in all those glorious Treasures. p. 389

CHAP. XXX.

Containing a use of Exhortation pressing Believers to several Duties. p. 401.

DUTIES.

1 *To Thankfulness.* ibid.
2 *To keep up a high Valuation of Christ.* p. 407.

3 *Have*

3 *Have all your Expectations from Christ,* p. 411.
4 *Be contented with Christ alone.* p. 412.
5 *Take up your delight in him.* p. 413.
6 *Be not troubled at Wants, Losses, and Sufferings in this World.* p. 416.
7 *Live upon your Treasure.* p. 419.
8 *Improve your Interest in this Treasure, to the enriching your own Souls.* p. 421.
9 *Live up to your Treasure.* p. 430.
10. *Commend Christ to others.* p. 433.
11 *Get Christ to be a portion to your Children.* p. 434.
12 *Long to be with Christ.* p. 436.

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